

THE
CHINESE RECORDER
AND
Missionary Journal.

VOL. XXXII. No. 5.

MAY, 1901.

{ \$3.50 per annum, post-
paid. (Gold \$1.75.)

Missionary Organization.

BY REV. R. C. FORSYTH.

IT is quite evident to the most casual observer that missions in China have passed the stage when they can be either despised or ignored.

That they have been a prominent factor during the recent troubles is patent to all.

Possibly it has come as a surprise to many that missions and missionaries are practically ubiquitous in the eighteen provinces of the Chinese empire.

Men and women in ever increasing numbers, of many nationalities, and all shades of belief are pressing in and occupying centres for missionary work in all parts of this land. Schools, colleges, hospitals, dispensaries have been erected in almost every place where permanent work has been undertaken.

The Chinese in multitudes have been persuaded to abandon idolatry and accept Christianity. These converts have in thousands stood the test of fire and sword and even cruel martyrdom as a witness to the simplicity and fervour of their faith.

Foreign missionaries have also in hundreds been called to wear the martyr's crown.

Whatever may be the result of the present upheaval one thing appears certain, viz., that missionaries of both sexes and all denominations will still be found as before ready to carry on their work and extend it where possible.

The wave of persecution and disaster which has for the moment driven before it almost all the missionaries from the land, has begun to recede, and there is hopeful prospect of speedy re-entering upon the work which has been thus interrupted.

Are there no lessons to be learned from the recent troubles which will be of service to us in the new era and new century which we are now entering upon?

Have we nothing of permanent value to be gained by the experiences we have passed through and the thoughts such experiences have suggested? At least in one direction thoughts and hopes long cherished in some minds may have better opportunity for fulfillment.

A writer in a leading article which appeared in the *N.-C. Herald* of October 31st, writes as follows:—

"The past is beyond recall; much of the future is ours. If there is one body of residents in China more than another qualified to speak on the course of events it is the missionary.

"The average missionary has in his hands sources of information denied to the most energetic Consul. He has the friendship and often confidence of progressive officials. He grasps the Chinese standpoint and knows much of the working of the Chinese mind.

"Amongst foreign residents in China his position is unique.

"How may this be made use of for the protection of the missionary interest in China, which in the long run is bound to coincide with foreign interests generally.

"At the present, missionary interests in China are inarticulate.

"It is suggested that the missionary body at once set about the organization of a strong representative executive on the lines of the China Association.

"Such an executive, with its comprehensive sources of information and capacity of judgment, must command respect and its expressions of opinion be of immense value to all foreigners in China.

"It would naturally watch events in the interests of its own labours and advise Consuls, Ministers, and where necessary, the home governments.

"It cannot but be acknowledged that the prevention of crime is better than its punishment, though that has its place. If it is highly necessary to see that the official perpetrators of outrages receive the reward which is their due, how much more necessary is it, where possible, to take steps to prevent the official perpetration of outrages. Is it not more than probable that had a representative body such as is here suggested instead of individuals, drawn the attention of the world to what was preparing in Shantung and Chihli six months ago, our heaven-sent diplomats might have acted very differently?

"Shall the future be what the past has been; and is the agony and suffering of missionaries and converts to be without effect in the safe-guarding of the future?

"These questions are commended to the thinking public in general and to missionaries in particular. Wisdom is justified of her children."

These lines appeared some three months ago. I know not who this author may be, nor do I venture to suggest how the ideas he expresses may be immediately put into practice. My own task now is simply to place before you some ideas on the question as it affects us as a body of missionaries working in this province in the hope

that if we come to some decision it may assist in the fulfillment of the comprehensive scheme suggested by the author of the extract I have read.

To place the matter more intelligently before you I would wish to refer to the subject under these headings:—

The need for organization—judging from the past.

The advantages to be gained by organization—thinking of the future.

An attempt to solve the problem of how this organization may be effected.

THE NEED FOR ORGANIZATION.

Those of us who were able to benefit by the splendid services of Consul Fowler so ably seconded by our brethren—Messrs. Hamilton and Cornwell—in the escape from the interior last June, cannot be sufficiently grateful to God and thankful to them for their generous efforts.

It cannot, however, be hoped that such services will be at all times available when most needed. It is surely a wise proceeding to leave nothing to chance which can be properly prepared for by reasonable precaution.

Look at the case of the missionaries in Shansi, as a contrast to our own fortunate circumstances in this province. How pitiable the condition of missionary parties, including married and single women and some children, wandering about without any one to direct or guide them. In one case almost walking into the tiger's den at T'ai-yuen-fu, but fortunately stopped in time by the friendly advice of a Chinese Christian. This may be taken as a specimen of the ghastly tragedies which may follow the want of any organized body from whom direction and assistance may be properly expected.

Think again of the recurrence—alas too frequent—of flood and famine in this province. In the famine of 1877 the cause of the suffering multitudes was taken up by Mr. Richard and Mr. Jones. In the famine of 1889 the burden of responsibility rested largely upon Dr. Nevius.

In the disastrous floods of 1898 Mr. Nickalls had the honour and responsibility of calling attention to the need which that awful calamity entailed.

Think of the overwhelming responsibility resting upon these brethren in taking the initial steps in the matter of getting public interest aroused and securing adequate funds to meet the claims presented.

In the recent case of the condition of the Christians in Shansi and Shensi, had it not been for the action of Mr. Richard possibly

the committees now at work in Tientsin, Shanghai, and this place might not have been formed.

When we think of these things we must seriously ponder the question as to whether it is wise to leave these matters to the pitiful uncertainty and appalling responsibility of individual initiative. As a body of reasonable beings we cannot be satisfied with this method of procedure. It may lead, as in the case of Shansi, to heart-rending disaster.

Boxerism, which is merely another phase of paganism, is not dead or even sleeping. No punishment which seems at all adequate has been meted out to these, in many cases ignorant and misguided men, which would lead us to suppose that other outbreaks may not occur, or lead them to infer that their actions cannot be tolerated in this twentieth century of the Christian era.

As we all know, Sir Robt. Hart has ventured to don the prophet's mantle, utter a Jeremiad as to the probable spread of Boxerism, hazarding the statement that in the next fifty years the Chinese may all be converted into Boxers.

While we believe far otherwise and lean to the evident conviction that conversion to Christianity is far more to be expected and in considerably less time, yet we cannot afford to forget the fact that the struggle between light and darkness must inevitably grow more acute and that it behoves us therefore to draw closer together the bonds of union and show a solid front to all attacks of a carnal or spiritual sort.

There is also looming before us all in every part of the field the inevitable struggle against the errors and practices of Roman Catholicism; how can this conflict be brought to a successful issue unless the forces of Protestantism are combined for resistance?

Having thus touched upon the conditions of the past and the need for organization which these facts present, let us now turn to the more agreeable task of endeavouring to sketch some of the advantages of organization as relating to the future or the

POSITIVE GAINS TO BE EXPECTED

from combined action.

Some of these, as affecting the mercantile, consular, and governmental bodies, are hinted at in the extract from the article I have quoted from the *N.-C. Herald*.

In so far as any action we may take affects the main body of Christian missionaries, to that extent will we be able to assist in moving in the direction indicated by helping in one section of the field, at least, to organize a representative body capable of taking public action as occasion may arise.

In other directions combined action might be productive of great good; for instance, in the matter of the removing of hindrances to the spread of the gospel. Every one who has practical acquaintance with work amongst the Chinese knows that there is nothing a Chinaman dreads so much as taking any action which he thinks is contrary to the wishes of the powers that be, whether they be village elder, *ti-fang*, county magistrate, or higher official. Should any such official prove persistently hostile to the introduction and spread of Christianity in his jurisdiction, despise warnings and give no heed to reproofs, then the removal of such an one by the legitimate means of representation to properly constituted authority would be in many cases more likely to be effectual if the representations came from a central representative body rather than through individuals. As an instance of removal, that of the notorious Yü Hsien and the substitution of an enlightened and progressive official like Yuan Shih-kai, will illustrate the subject in a way which will be appreciated by all who are familiar with the actions of these two officials within the last six months.

Another gain might be, providing means of arbitration between say, if such a thing is possible, two missions in dispute, or between the Chinese authorities and any one mission or individual, or say in the more delicate matter of standing as a mediator between the Chinese on the one hand and the foreign military authority now dominating this province on the other, seeking in all ways to prevent friction and secure justice.

Such a body could, from the means at its command, give early and reliable information of the condition of the country and of any proposed or possible outbreak of hostilities, either against Chinese or foreign authorities or against residents in the interior.

It might provide direction in the settlement of new stations or new missions in the province. Might organize so as to effect a thorough and systematic division of the field and thus effectually cover the ground.

If the cry of China for Christ or Shantung for Christ in this generation means anything more than a cry, it must be by taking a comprehensive view of the whole field and organizing systematic work in every part. It might advise as to the establishment of educational centres, take combined action in the founding of a university in the capital, or colleges in different parts of the province, and assist in the collection of funds for such objects and the endowment of such enterprises.

Such a body might give adequate expression to the needs of the field to be occupied. One missionary family in each county does not seem a large order if looked at in the light of effective occupa-

tion, but even this would probably more than double the number of workers in the province. If the church of Christ is to rise to the height of its opportunity it seems necessary that more than this should be done as speedily as possible.

How can we authoritatively make our needs known, how more fitly give weight to our proposals than by means of a central body acting for all?

There never was a time, it seems to some of us, when there was more prospect of rapid progress in this province than at present. Everything seem specially favorable. Boxerism is discredited, officials, from the governor of the province to the *hsien* of various counties, seem more than ready to welcome us back and aid us in any way in their power in extending our work.

If we combine as we might, and organize as seems practicable, we could make such an attack on heathendom as has never been possible before and perhaps may not be likely to occur again. It might be possible to bring this province of China to the fold of Christ and so place it in the van of religious influence and progress in a way never known in all its splendid history from the days of Confucius to the present. That God may grant it is, I am sure, our most earnest prayer.

As to the

METHOD OF ORGANIZATION

perhaps a few practical suggestions may commend themselves to your judgment.

It would seem necessary at the outset that for convenience and purposes of jurisdiction, the province must be the unit limiting the extent of any proposed action in the several parts of the missionary field except as it may be modified by farther combined movement in the future. Taking then this province as the field for our consideration at present, it might be proposed that each station where foreign missionaries reside, should elect one representative to a General Council of missionaries for the province. The voters should consist of missionaries, their wives, and any single lady workers belonging to any mission. These voters might possibly elect a lady to represent them, and any such elected would doubtless be accorded double honor in the General Council. Voting would be by ballot at a properly constituted meeting of the mission represented. In any station where two missions were at work each might elect a representative, though it would be more honorable, as it would be desirable, that missions so situated should combine to elect one representative to represent all the workers in the one station.

From such a body so selected, say ten might be elected by ballot to form an executive for the whole body. This executive

would elect also by ballot its own chairman, treasurer, and secretary, who should represent the whole body on state occasions or in other ways.

All these offices would be held for one year, but any office-holder might be eligible for re-election.

As regards the representatives from each station, it might be advisable to supplement that body by electing honorary members. Such honorary members would be elected by ballot by a majority vote of the representatives. The representatives might meet in conference say once in five years, or oftener if thought desirable. The executive would meet at least annually to receive reports, pass accounts, and arrange for any business necessary for the carrying on of the work of the ensuing year. Representatives would be expected to send to the secretary of the executive a quarterly report of the condition of the people and district, also reporting on any difficulties in the work and any progress made or developments contemplated. The relations of the officers to the Executive Council might very well be left to that body to define. The raising of necessary funds might be left also to the Council on ways and means.

As regards the wider aspects of this missionary organization, what is found to be good and successful in Shantung would probably be equally useful in other provinces and would doubtless be sooner or later adopted in many if not all of them.

The executive officers of the various provinces might be ex-officio members of a grand council for the empire, whose head-quarters might be say in Shanghai or Peking and whose officials, duly selected, might represent on occasions the entire missionary body.

WHAT IS ASKED FOR NOW

is a free discussion of the whole problem in all its aspects and bearings, and if it commends itself to your judgment to appoint a committee to go over the whole ground carefully and issue a scheme which will commend itself to their judgment and which could then be presented to every missionary body now working in this province for their acceptance.

May we enter into this discussion with the resolve that what we can heartily approve we will most willingly endorse; what we fail to appreciate we may be able to discuss without prejudice; and that above all we may have the guidance and blessing of God's Holy Spirit in arriving at decisions which may have most momentous results. May He guide us to think wisely, devise liberally, act promptly and vigorously, and may the result be the greater glory of His great name and the greater good of His cause.

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 116, March number.)

THE other word used to express the manner in which the *Shén* come to be such, is *Ch'eng* 成, to complete or become. The phrase *Ch'eng Shén* is constantly used by Chinese religionists, and expresses their highest hope for the future, a hope which can only be realized by those who are eminent in virtue. The following examples will serve as illustrations. The word 爲 is sometimes used instead of *Ch'eng*—the sense being substantially the same.

1. 善人獲神佑，而成神。 信心錄。

The good man enjoys divine protection and becomes a Shén.

2. 奇哉死而爲神，轉世爲人者有之。 咫聞錄。

The wonderful thing is that there are those who, having become Shén, are born into the world again as men.

3. 人孰無死，惟正直忠孝其死爲神。 信心錄。

Who of men is not mortal; but when the upright, the truthful, the faithful and the filial die, they become Shén.

4. 聘才卽站起身來道，怪不得了，三爺是箇大賢人之後，你們老夫人在我們南京地方已成了神。 品花寶鑑。

Pin Tsai at once lifted himself and said: "No wonder! San Yea is the son of a great sage; your father attained to Shénship in our city of Nanking."

5. 見說天上有音樂響，必是他成了神，或是登了仙去。 紅樓夢。

I hear it said that in the sky there is a sound of music. It must be that he has become a Shén or ascended to the genii.

6. 通天教主被四位教主破了萬仙陣，內中有成神者，有歸西方教主者，有逃去者，有無辜受戮者。 封神演義。

When the army of the ethical Lord of the whole heaven, consisting of a myriad Genii, was vanquished by the four lords, some became Shén, some went over to the western lord, some escaped, and some were undeservedly slain.

What, now, is meant by "becoming a *Shén*?" Does it mean to become a GOD, or to become a SPIRIT? If it means to become a spirit, it can only refer to the disembodiment of the soul at death and be in fact but a synonym for death. *This, however, it is very far from being.* In that case, where would the wonder lie in the second example? and in the third, such a sense is absolutely excluded. It would turn the whole sentence into nonsense. All men

become disembodied spirits at death, but all do not become *Shén*. To become a *Shén* is uniformly represented by the Chinese as something to be *attained*, and a vast amount of labor has been expended by the Taoists in discussing and explaining the process.

The Chinese, it is true, frequently speak of their deceased relatives and friends as *Shén*, but this is simply by way of compliment. It is a weakness of all men to eulogize the dead, and a Chinaman can think of no higher praise than to call his dead friends *Shén*. The characters *Shén Chu* 神主 written on the ancestral tablet, show that each man regards his own ancestors as *Shén*. It should be noted, however, that they are not *Shén* to others, and that before he himself so regards them, they are canonized or constituted *Shén* by a regular and formal ceremony of deification. This ceremony is very significant. It is always performed by a man with a degree, wearing his button and in full official dress. It is briefly as follows (with slight variations, no doubt, in different places): A tablet is prepared and the inscription which ends with the words *Shén Wang* 神王 written on it. A literary graduate is then invited to *Tien Chu* 點主, that is, add the dot to this 王, making it a Chu 主. If the family be rich or distinguished, a *Chü-jên*, a graduate of the second degree, or a *Hanlin*—a metropolitan graduate—is selected. Four attendants, one of whom acts as master of ceremonies, conduct him into the room where the coffin stands and show him to a raised place behind a table, saying 請點主官升臺座, "Will the presiding officer ascend the platform and be seated." When he is seated, the master of ceremonies calls out 跪 "kneel," upon which the son or sons of the deceased kneel in front of the presiding officer. The master of ceremonies then summons the deceased to present himself before the official desk, saying 請主詣公案前, "Will your lordship please advance to the front of the official desk." Upon this the tablet is uncovered and placed on the desk before the presiding officer, who takes up the vermilion pen and affixes the dot to the Chu.* The master of ceremonies then calls out 請主歸靈位, "Will his lordship please proceed to his soul's seat," and adds, 點官退, "Let the presiding officer retire." The tablet is then carried to its place and the sons rise, light incense, present offerings before the tablet, and make four prostrations. The meaning of all this official language and these official forms is abundantly evident. The ceremony is, in fact, a sort of deification. The moiety of imperial authority possessed by the quasi officer is reckoned sufficient to confer a low order of divinity, constituting the party

* In some places the long down stroke of the 神 is also left out in the first writing and added by the presiding officer in red ink. This also is in imitation of the custom of drawing a long red stroke down the first line, which contains the titles, etc., in official proclamations, as well as adding the official dot at the close.

a family god, and enabling or appointing him to protect and bless his own posterity by whom *alone* he is worshipped. By others he is not worshipped nor called a *Shên* except by way of courtesy. These ancestral deities are called 家神 "family gods." They can only be accounted *Shên* in a somewhat lower and limited sense. They are to the *Shên* at large what the head of a family is to an officer of the government. Of these family gods the phrase *Ch'êng Shên* is not used. They have not become gods in consequence of any special virtue or merit. They acquire this rank according to the natural order of things,—seeing they have posterity, who are supposed to be under their authority, and whose business it is to worship them. Thus it still remains true that men generally do not become *Shên* in the proper sense of the word. Hence when a Chinaman speaks indifferently of the souls of the dead, he says *Kwei* 鬼, not *Shên*. In classical language *Jên Kwei* (人鬼), not *Jên Shên* (人神), means the souls of the dead at large. According to the principles set forth in the religious books of the Chinese, *very few* can become *Shên*. They assert that a thousand meritorious deeds are necessary to become a *Hsien* (仙) and ten thousand to become a *Shên*. To become a *Shên* is held up as the highest goal of human hope, which can only be attained by a life of perfect virtue or a series of highly meritorious deeds. In fine it cannot be denied that according to the notions of the Chinese very few do actually become *Shên* in the proper sense of the word, and further that those who do become *Shên*, do so as a result of their meritorious deeds.* Now on the assumption that the dead man's soul is *not* already a *spirit*, what is there in meritorious deeds to make his soul a *spirit*—to change the constitutional elements of his nature, so that from being something else, he becomes an invisible intelligent being, that is, a *spirit*? Evidently there is nothing at all. A more palpable "*non causa pro causa*" is hard to imagine. Those who hold so firmly that *Shên* means "spirit and only spirit" will, I imagine, find it hard to explain the process by which virtue or merit is

* The process expressed by the phrase *Ch'êng Shên* (成神) is sometimes explained by the Chinese on the principle of their pantheistic dualism. Man is a compound of *Kwei* and *Shên* (鬼神之會). During life he is in the *Yang Shí* (陽世), and the *Shên* is the ruling principle. At death he passes into the *Yin Shí* (陰世), and in the case of ordinary men, his *Shên* is scattered and reabsorbed in the impersonal and all-pervading *Shên*, and the *Kwei* becomes the dominant principle. Before the introduction of the theory of transmigration, this was the end. When, however, according to the Buddhist doctrine, he is born again into the world or *yang shí*, he obtains once more a portion of the *Shên*, and so on. But if, during life, his merit is sufficient, his *Shên* is not scattered at death; he rises superior to the *Kwei*, escapes the circle of transigrations, and becomes a *Shên*. The process of becoming a *Hsien* (仙) is explained in much the same way, the chief difference being that in the latter case there is no merit, and hence no conferring of rank as a reward, whereas in the former case there is merit, which is rewarded by rank and authority. In the one case the process is simply a transformation, while in the other, it is a transformation accompanied by an authoritative deification.

supposed to destroy visible form and give birth to life and intelligence. On the other hand, there is, according to the heathen idea, everything in virtue to make a *man* a *god*. Even in the language of Christianity a *holy* man is said to be *godly*, i.e., god-like. How much more should the heathen, who believe in many gods of different ranks, hold that virtue is the passport to divinity, the agency by which a *man* is transformed into a *god*. That they have so held might easily be shown from the history and literature of every heathen nation. Cicero gives expression to this universal idea as follows:—

“It has been a general custom that men who have done important services to the public should be exalted to heaven by fame and universal consent. Thus, Hercules, Castor and Pollux, Aesculapius and Liber became gods.”

Nature of the Gods.

“Romulus was thought worthy of being added to the number of the gods, an honor which no mortal man was ever able to attain but by a glorious preëminence of virtue.”

Commonwealth.

“When the law commands us to render divine honors to those of the human race who have been consecrated as deities, such as Hercules and the rest of the demi-gods, it indicates that the souls of all men indeed are immortal, but that those of saints and heroes are divine.”

Laws.

In these three quotations from Cicero we have language corresponding precisely both to *Fêng* and to *Ch'êng*. How completely also is the language of the last quotation analogous to the third Chinese example given above.

Thus it is abundantly clear that to become a *Shên* must of necessity be understood to mean to *become a god*.

In regard to the consistency of the two words *Fêng* and *Ch'êng* it may be remarked that the normal process of becoming a *Shên* includes them both. The official *Fêng* assumes and is based upon the virtue and merit which are efficacious in the process expressed by *Ch'êng*. On the other hand, he whose virtues are sufficient to cause him to *Ch'êng sh'ên* is supposed to be canonized (*Fêng*) sooner or later by Shang-te. Without this latter, the process is incomplete and the party is not properly and fully a *Shên*. He is like a graduate of high degree, whose merit entitles him to office and who is waiting for his appointment. Even should there be some inconsistency in the matter, it need not surprise us when we consider that such theories are not based upon truth, nor constructed according to logical principles, but have grown up with the lapse of time and are often differently explained by different persons. Any inconsistency of this kind cannot affect the argument which these terms furnish, that *Shên* means *god*, and not *spirit*.

III. CORRELATIVES.

That Shên means god and not spirit is proved by the words which are used as its correlatives.

In fixing the meaning of any word, there is probably no criterion more certain and accurate than that afforded by the words with which it is found in correlation. The natural relations of human thought will thus point out without mistake the true meaning. In all languages the most common and the most natural correlative of the word *god* is the word *man*, while the natural correlative of *spirit* is *matter* or *form*. The following examples will serve to illustrate how Chinese usage correlates *Shên* with *man* :—

1. 瞞得過人, 瞞不過神. 俗語.
You may deceive men, but you cannot deceive the gods.
2. 人未曾舉意, 神先知. 戲文.
Before man has conceived the thought, the gods know it.
3. 人有千般變化, 神有一定安排. 綱鑑.
Men make a thousand shifts to change the destiny which the gods have fixed.
4. 得罪於人猶可衡也, 得罪於神不可追也. 明文.
If you offend men you may compound it, but if you offend the gods you cannot escape.
5. 爲君子則人喜神佑, 爲小人則人怨神怒. 感應篇.
The superior man enjoys the favor of men and the protection of the gods, the mean man incurs the hatred of men and the anger of the gods.
6. 孔子語治而不語亂, 語人而不語神. 論語註.
Confucius discoursed of government, but not of anarchy; of men, but not of the gods.
7. 人道近, 而神道遠. 左傳.
The doctrines relating to men are plain, but the doctrines relating to the gods are abstruse.
8. 人雖不用, 神必不舍之. 四書註.
Though men will not use it, the gods will certainly not reject it.
9. 不求生得人賞, 但願死免神罰. 五台山.
I do not seek the rewards which men bestow in this life; I only desire to escape the punishment which the gods inflict after death.
10. 聖王先成民, 而後致力於神. 左傳.
The sage kings first secured the welfare of the people, and then put forth their strength in serving the gods.

11. 禮以治人, 樂以通神.

禮記

By the rules of propriety we govern men; by music, we have communion with the gods.

12. 容人之過, 敬神之靈.

感應篇

Excuse the mistakes of men and reverence the power of the gods.

13. 百計欺人, 豈知神不可欺, 多方瞞世, 豈知天不可瞞. 敬信錄.

You may deceive men in a hundred ways, but you should know that the gods cannot be deceived; you may cheat the world in many ways, but you should know that Heaven cannot be cheated.

14. 聖人作爲卜筮是以神輔人, 非以神主人也. 論語註.

The sages established the art of divination, that by it the gods might assist men, not that by it the gods might govern men.

15. 有臣不順, 神之所惡也, 而况神乎. 左傳.

When an officer is disobedient, the gods detest him; how much more do men.

In all these examples the correlation of thought shows that the meaning of the word *Shén* is god or gods. Let the word god or gods be omitted from the above translations, and let one who had never seen them be asked to supply the omission. Would he be at at any loss for the right word? Would he pitch on spirit or spirits in a single case? Take for instance the first one, "You may deceive men, but you cannot deceive —." Who needs be in any doubt as to the word which should fill this blank? The laws of human thought point unmistakably to *one word*, and that word, if the point of view be monotheistic, is *God*; if polytheistic, it is *gods*. All-pervading and intuitive knowledge, which it is impossible to cheat or deceive, is not an attribute of *spirit* as such, but of *divinity*. So also in the other examples; the word spirits will not fill the blank, nor will any other than god or gods. Even should adherence to a theory lead any one to render *Shén* in the above examples by "*the spirits*," yet the idea in *his mind* is still not *spirit simply* but *divinity*. The logical sequence of human thought demands the idea of *divinity*, and it is beyond the power of mere words to change it. The constant use of spirit and spirits in the sense of god and gods has created a conventional usage in the English literature of China which is peculiar to itself. It may sound natural to the initiated who understand that "spirits" is used to designate the *gods* which the Chinese worship, but to all others it sounds like very strange English. Let us suppose an inhabitant of ancient Rome engaged in rendering the foregoing Chinese sentences into his native tongue; would he not in every case render *Shén* by *deus* or *dii* not by *spiritus*? If any one thinks otherwise, let him make the experiment of producing a Latin version of these sentences without the use of *deus* or *dii*.

Now why can these sentences be rendered into English (after a fashion) without the word god, but not into Latin without the word *deus*? Why, simply because in the conventional style of speech which has come to pervade the English literature of China, "spirit" is used in the sense of *god*; but classical Latin will not suffer *spiritus* to take the meaning of *deus* at the bidding of translators.*

It is conceded on all hands that *T'ien* (天), heaven, is used by the Chinese as an approximate equivalent for God. In order to illustrate and corroborate the foregoing argument I will cite a few examples of the use of *T'ien* (天) in correlation with *jén* (人):—

1. 事由天定, 不由人算.

俗語.

Events depend on the appointment of Heaven, not on the purposes of men.

2. 瞞得過人, 瞞不過天.

俗語.

You may deceive men, but you cannot deceive Heaven.

3. 盡人事, 而聽天命.

文章.

Do your duty as a man, and await the appointment of Heaven.

4. 謀事在人, 成事在天.

俗語.

"Man proposes, but Heaven disposes."

5. 不怨天, 不尤人.

俗語.

Neither murmur at Heaven nor hate men.

6. 人見目前, 天見久遠.

俗語.

Men see what is near at hand, Heaven sees what is far away.

7. 人有善願, 天必從之.

When men have good desires, Heaven will surely accord with them.

8. 扭得過人, 扭不過天.

俗語.

You may coerce men, but you cannot coerce Heaven.

9. 人善人欺, 天不欺; 人惡人怕, 天不怕.

俗語.

A good man, men may wrong, but Heaven does not; a bad man, men may fear, but Heaven does not.

10. 人間私語, 天聞若雷; 暗中虧心, 神目如電.

感應篇.

The secret words of men thunder in the ears of Heaven, the evil deeds of darkness flash in the eyes of the gods.

Let it be noted how exactly the term *T'ien* in these sentences fills the place filled by *Shén* in the former ones. In fact *Shén* may

*The same style of speech prevails to a limited extent with some Western writers, who have treated of the beings worshipped by savage tribes, especially those who worship ancestors. This is the result of strong monotheistic instincts which dislike to degrade the word god by using it so freely. The term "Great Spirit" is commonly used of the gods worshipped by the North American Indians, but it is not a translation of any Indian term. It was first used by the early Jesuit missionaries. The word used by most tribes of American Indians is *manitou*. One of the best living authorities on Indian languages writes me that "*manitou* is properly translated gods."

be substituted for *T'ien* in any one of them, without either violating the idiom, or changing the sense; thus showing conclusively that the two terms mean the same thing and fill the same place in the Chinese mind, viz., divinity. In several of them the Chinese sometimes use *T'ien*, and sometimes *Shên*, as is notably the case with the second one. Also in the last one, as well as in the last one of the previous list, *Shên* and *T'ien* are used in the parallel parts of the sentence with precisely the same sense. If there were any doubt as to the proper translation of *Shên* in the previous sentences, the parallel use of *T'ien* in these is surely enough to remove it and to confirm beyond dispute this proof that *Shên* means god.

If *Shên* really means spirit generically, it ought to be found used in correlation with words meaning matter, making with it the logical antithesis of *matter* and *spirit*. Those who are familiar with Chinese literature will no doubt be ready to reply that such examples are not hard to find. That *Shên* is frequently used in correlation with *Hsing* 形, *Wu* 物, etc., is of course granted, but that the correlation makes the logical antithesis of matter and spirit, is by no means granted. This raises a point of some importance, and in order to clear it up, it will be necessary to go into some detail and anticipate in part what will be more fully discussed in subsequent chapters, viz., the use of *Shên* for the soul of nature and for the soul of man.

When *Shên* is correlated with *Wu* 物 (thing), and occasionally when correlated with *Hsing* 形 (form), it means the Soul of Nature, that divine and indivisible spirit which is supposed to pervade all things, and the correlation is between *God* and *nature*. When *Shên* is correlated with *Shên* 身 (body), with *Ti* 體 (corporeity), and in most cases when correlated with *Hsing* 形 (form), it means the divine soul in man, and the correlation is between body and soul. Let us consider these usages separately in order.

In order to illustrate the first I will cite a number of examples:—

1. 地物也, 天神也, 物無踰神之理, 顧有地斯有天, 若其配爾然。 正蒙。

Earth is material, Heaven is divine. There is no such principle as that the material should transcend the divine, so that earth existing, Heaven also exists, being as it were its mate.

2. 動而無靜靜而無動物也, 靜而無靜動而無動神也。 通書。
That which moving does not (of itself) come to rest, and resting does not (of itself) move, is matter; that which rests without being at rest, and moves without being in motion, is divinity.

3. 神則不離於形, 而不囿於形矣。 通書。
The divine spirit does not exist apart from form, yet is not limited by form.

4. 物則不通. 神妙萬物.

通書

Nature is not sentient, but the divine spirit fills all nature with wonders.

5. 火日外光能直而施, 金水內光能闢而受, 受者隨材各得. 施者所應無窮, 神與形天與地之道歟. 正蒙

Fire is the external light of the sun, and has the property of radiating and diffusing itself. Metal is the internal light of water and has the property of dissolving and absorbing. That which absorbs, acquires whatever touches it; that which diffuses itself, reacts without limit. This is the philosophy of the "oversoul" (Shên) and matter, of heaven and earth.

It must be evident, I think, to any one who looks attentively at these examples that *Shên* is very far from making with *Wu* (物) and *Hsing* (形) the antithesis of matter and spirit when the latter is understood generically. The characteristics and attributes here ascribed to *Shên* are not such as can be predicated of spirit simply as such, but must pertain to the *divine spirit*, or supposed soul of nature; thus the correlation is between corporeal nature and the divine soul which is supposed to pervade it. The classification is similar to that which we make with the words God (understood in a pantheistic sense) and nature. This is especially the case when *Wu* (物) is used. When *Hsing* (形) is used, the idea is figurative, being borrowed from the body and soul of man—external nature is the corporeal form of which the divine spirit is the animating soul—"the oversoul." Dr. Medhurst, in translating the article on *Shên* in the Imperial Thesaurus, 佩文韻府, found an example of *Shên* and *Hsing* correlated on which he lays considerable stress as proving that *Shên* means spirit. It is quoted from the 化書, or Book of Transformations; and is as follows: 太上者虛無之神也, 天地者陰陽之神也, 人蟲者血肉之神也, 其同者神其異者形.

*The divine essence residing in space (when embodied), is the great supreme; the divine essence residing in the dual ether (when embodied), is heaven and earth; the divine essence residing in flesh and blood (when embodied), is men and beasts; that in which these agree, is their divine essence (Shên); that in which they differ, is their form.**

This translation is somewhat different from that of Dr. Medhurst, but it gives what is believed to be the true sense. The whole extract is a categorical statement of pure pantheism. Even if any insist on rendering *Shên* by "spirit" the sense remains the same.

* Dr. Medhurst's translation is as follows: "The spirit of the great supreme, is the spirit of the wide expanse; the spirit of heaven and earth, is the spirit of the superior and inferior forms of matter; the spirit of men and beasts, is the spirit of flesh and blood, that in which they resemble each other, is spirit; but that in which they differ, is form." It should be noted that 同 means more than "resemblance;" it means oneness or agreement.

That in which the three things mentioned agree, is the "spirit" residing in them, that is, it is one and the same spirit embodied in different forms. It will not do to say that that in which these things agree is in their having "a spirit," for they equally agree in having a form, and thus the opposition is lost. The very point of the opposition is that the "spirit" is the same "spirit," but the form is not the same form. Thus we are taught that all "spirit" in the universe, from the great supreme above to men and beasts below, is *one* "spirit," than which it would be hard to find a more comprehensive statement of thorough-going pantheism. From this view we understand the correlation. It is between the universal soul and its material embodiment.

According to the theory of pantheism "god" includes all spiritual being, so that if the word *Shên* be taken to mean "spirit" it includes in these cases all "spirits;" but such a use is in no proper sense a generic use. Instead of distinguishing and classifying as a generic term does, it combines and asserts a simple unity. Spirit in this sense is nothing else than the Pantheist's God. To build on such usage the notion that *Shên* means "spirit," is to misconstrue Chinese metaphysical theories and confound things that are radically distinct. A similar theory of the universe was held by the Greek philosophers, and we find them classifying all existence as "Matter and God." Thus Cudworth says: "The Stoics and many others held the co-existence of an incorporeal deity and of matter." Diogenes Laertius says: "Plato lays down two primary principles of all things—god and matter." Again he says: "The Stoics think that there are two principles in the universe—the active and the passive. That the passive is matter, an existence without any distinctive quality. That the active is the reason existing in matter, that is, God." How completely does Greek usage confirm the above interpretation of the meaning of the word *Shên*? Matter and spirit (*πνευμα*) are never used in Greek either in the form of correlation or of classification, for, like the Chinese, they had no generic word for spirit. When they did not say god or demon they said mind, or soul, or reason, or fate, or simply "the incorporeal." The Chinese use reason or fate (理) in the same way, and much more frequently than the Greeks. They also use mind (心) occasionally. The peculiar structure of their Psychology forbids the use of the word soul in this way. They substitute for it the compound term *Kwei Shên* (鬼神), which, when thus used, means the *divine spirit* (in nature) rather than God (as used in English). Its meaning is somewhat similar to that of the Greek *δαίμων*, the intenser Pantheism of the Chinese making its use much more frequent. The precise force of *Shên* in such connections will be more fully discussed in a subsequent chapter.

The other form of correlation is that with *Hsing* (形), *T'i* (體) and *Shên* (身), forming the antithesis of body and soul. The correlation with *T'i* and *Shên* is comparatively rare, that with *Hsing* is frequent. The following examples will serve to illustrate:—

1. 故修性以保神, 安心以全身. 文選.

Therefore cultivate your nature, so as to preserve your (divine) soul; compose your mind, so as to perfect your body.

2. 是故身處江海之上而神遊魏闕之下非得一原孰能至於此哉. 淮南子.

Hence while his (the ideal man's) body rests on the rivers and seas, his (divine) soul roams afar into the celestial mansions. If its origin were not one (with Heaven) how could it accomplish this?

3. 專精銳志神迷體倦. 文選博奕論.

When a man holds his attention to one point with intense purpose, his (divine) mind becomes stupefied and his body wearied.

4. 形歸窀穸神返室堂. 家禮.

The physical frame returns to the grave, and the (divine) soul to the ancestral hall.

5. 凡人所生者神也, 所託者形也, 神大用則竭, 形大勞則斃. 史記.

Everything that is born of man, is spirit; that which sustains it, is the body; when the spirit is used to excess, it becomes enfeebled; when the body is overwearied, it succumbs.

6. 形銷神滅歟爲一棺之土.

When the physical frame dissolves, the divine soul disappears, and presently there is nothing left but a coffin of earth.

In all these examples the correlation is evidently between body, and soul or spirit, that is, between the corporeal form of man and his divine soul or spirit. I say *divine* soul because *Shên* in this connection means more than the human soul simply as such. It includes as part of its meaning the idea that the soul is divine, an integral part of the oversoul, which is the god of pantheism. The meaning is only approximately expressed by the phrase *divine soul*. This correlation between body and soul is very different from that between matter and spirit. In the one case the words are specific, having particular reference to man, in the other they are generic, denoting classes of existence. The generic sense of the word spirit is that on which the question turns, and nothing but this sense, found in correlation with matter or form, can avail to show that *Shên* means properly spirit. I do not think this correlation can be found in Chinese literature. Every case of correlation with *Hsing* (形) or *Wu* (物) will turn out on examination to be either body and soul, or nature and its divine soul, neither of which fulfils the conditions of the argument.

It may perhaps be said that it is equally impossible to find examples of *Ling* (靈) and *Hsing* (形) used correlatively for matter and spirit. No doubt it is, and for the very reason that *Ling* is not used generically in the sense of spirit, nor is any other word in the Chinese language. Like other heathen nations the Chinese have failed to make this generalization, and of course there is no word in their language for its expression, as was once the case with the English language.

(*To be continued.*)

Devotion to Heathenism.

BY REV. W. REMFRY HUNT.

WHILE recently itinerating in the Ch'a-cheo district, in An-huei province, it was my privilege to witness an instance of remarkable devotion to heathenism. A Buddhist devotee, travel-stained, footsore and wearied, a would-be hermit priest of more than fifty summers, was travelling alone on a mission to Tai-shan, a high, sacred mountain in the province of Shantung.

One of the strangest things about the odd, rugged pilgrim, was his patriarchal and dignified bearing. He might have passed for an incarnation of the Hindoo Shakyamuni Gautama. The priest was well marked with the insignia of his fraternity, and on his stolid, yellow face could be read the expression of determination, far away hope and almost heroism.

"The vows

Of Heaven were on his heart; nor would he stay
To chance his hope on other creeds, or play
With shadows—till the end."

In his hand he carried a little wooden table about the size of a man's hand. On it was fastened a small incense holder and burner. Around his neck, and flowing beneath his loosely folded gown, were some beads and seals of other religious significance. On, on, on, he went; one, two, three, four, five, six measured paces; and then a very reverential prostration. This was repeated all along the high road, the monotony of such penance being occasionally varied by his lighting up a small bunch of incense and uttering longer and louder prayers.

Being interested in this deluded pilgrimage, I asked the prematurely aged priest a few questions. He was polite, but reticent.

Gaining his confidence by referring to the fact that his religion, like mine, was not native to China, we struck up an affinity which won him over to conversation. He thereupon informed me that his devotion to the task of travelling at the rate of six paces and a prostration, and the fact of continuing this performance through sunshine and rain, cold and heat, from sunrise to sunset until the sacred mountain was reached in "the province of the eastern hills," would secure for him much merit, as well as a high rank in the priesthood, and finally ensure for him a place in the shining ranks of the immortals.

Speaking with him on the delusions of heathenism and the hopelessness of man without God, he became peculiarly responsive. The idea of a mediator (middleman) between God and man in the fact of reconciliation, seemed to interest him in a special sense, especially as the work and character of Christ were unfolded to him; yet he clung with tenacious pride to the rites, symbols, ceremonies, and traditions of the fathers.

As the light seemed, at intervals, to dawn on his clouded mind, my hopes were raised that he might "turn again and believe;" but he had set his face toward the sacred mountain—where the fathers worshipped—and, to that purpose, with persistency and consecration which would put to shame much of our nominal Christian endeavor, this heathen devotee pressed forward, allured by the fantastic will-o'-the-wisp lights of pagan creation.

Such instances afford side-lights on the other and more real side of the venerable, established and defiant philosophies of these eastlands. Idolatry is but the husk of paganism; and it will crumble away of itself. The real citadel to be won is the soul and its sympathy, which is the vital spark of divinity in every human. This is what needs to be touched by the gracious influences of the Divine Spirit. It is for this wisdom, grace, and power we must labour and pray. Without it our message is an empty sound and our life a signal failure. With it we shall be able to present the "truth in love," and when we have discovered this fountain-spring in the mental and spiritual life of these teeming millions, we may announce the early nativity of China into the arena of the Christian economy.

"All the means of action

The shapeless masses, the materials

Lie everywhere about us. What we need

Is the Celestial fire, to change the flint

Into transparent crystal, bright and clear."

On the Expression of Reverence.

BY MR. C. F. HOGG.

IN prospect of the opening of a new century the editor of a British religious newspaper addressed to prominent religious leaders a request for a brief indication of the need of the new era. From one came the reply, "a revival of the sense of reverence." These words may stand as motto for the present paper since its object is to call attention to what seems a growing characteristic of the religious life of these latter days, namely, the essentially irreverent attitude of mind evidenced in the irreverent expressions and modes of speech in use among Christians. This irreverence is most pronounced in the prevalent use of the personal name of the Saviour in a manner different from the pattern of healthful words by which the Apostle urged Timothy to hold fast. Popular theology has its 'Lives of Jesus,' or of 'Jesus the Carpenter;' popular preaching has much to say of the 'historic Jesus,' of the 'brotherhood of Jesus,' of the 'socialism of Jesus,' of the 'salvation of Jesus' and recurs again and again to the 'words' and the 'works' of 'Jesus.' "What would Jesus do?" is the form of the popular religious query of the day, but "What shall I do, Lord?" were the words that sprang to the lips of the man who found himself in the presence of the Son of God (Acts xxii: 10).

Popular hymnology follows suit—or did it lead the way? The prime favourites are the hymns that excel in sentimental irreverence. God calls for His people's praise indeed, but demands that the heart be engaged:—

For God is the King of all the earth :
Sing ye praises with understanding.

(Psalm xlvii: 7.)

And the Apostle responds:—

"I will sing with the understanding also."

(1 Corinthians xiv: 15.)

Throughout the narrative of the gospels the personal name of the Lord is used without adjunct of any kind, but in no case is He so addressed nor is He ever so spoken of by His disciples, and obviously their use is our safest guide. No one of the gospel writers puts his name to his account of the words and works of the Lord Jesus. The gospels are thus set forth without writers, as Melchisedek was set forth without descent, that the Divine authorship may so be emphasized. Not that Melchisedek was without parentage, but that his parentage is purposely withheld that he might the better serve as type of the Great High Priest, whom Aaron's high priesthood could never adequately set forth. Not that the

gospels were without writers, but that the names of the writers are withheld that the voice of God Himself may be heard the more directly in testimony to His beloved Son. Thus, it may be, the discrimination in the use of the name in the gospels is to be accounted for, but whether or no, obviously not in the narrative but in the language of the disciples in the days of His flesh as recorded in the Gospels, and in the days after His resurrection as recorded in the Acts and Epistles, must we in these days find our exemplar for the use of His name and titles. Indeed we may learn from the lips of the Lord Himself the practice of His immediate followers and the approbation with which it met from Him. "Ye call me, Master, and, Lord: and ye say well; for so I am." (John xiii: 13). He had already told them that all men "should honour the Son even as they honour the Father" (John v: 23), a word which claims from us more than a mere theoretical assent. Familiarity, or lack of reverence in any form, is no more permissible with the name of the Lord Jesus than with the name of God itself. Let Thomas of the doubting mind teach each of us to confess Him, "My Lord and my God" (John xx: 28).

In the Acts, the personal name of the Lord does not occur, in simple narrative, without an adjunct such as "Lord" or "Christ," *i.e.*, Messiah or Anointed One, and where they are reported, the words of the disciples show how their lips expressed the worship of their hearts. The apparent exceptions to this rule in viii: 35, xviii: 25 and a few other passages, are readily explained in the manner indicated below, and, under any view, give no encouragement to the familiarity now so common. In the Epistles, speaking generally, the personal name of the Lord is sparingly used as compared with the number of times the name with a title, or a title alone appears, and again we are bound to notice that when it does stand alone there is never the remotest suggestion of familiarity or irreverence in its use. Where the name appears alone the reason for the exceptional course is to be found in the subject of the doctrinal statements in which it occurs. In simple narrative Paul speaks of the Lord Jesus as in 1 Corinthians xi: 23, as also was his custom in preaching (Acts xx: 35). Other Scriptures testify that Paul was not exceptional among the apostles in this respect (2 Peter i: 16, *ex. gr.*), but it is needless to multiply proofs of what must be patent when once attention has been called to the subject.

In many passages in the Epistles the use of the name and titles of the Lord Jesus suggest haphazard, though more careful study will probably lead us to conclude that the instances in which design is readily discerned demand that we assume all to be used with careful regard to the subject immediately under consideration. Romans

viii: 11; 2 Corinthians i: 19, 21, iv: 5, 6, 10, 11; Ephesians iv: 20, 21, are instances selected almost at random. No exposition of these passages can be satisfactory that leaves out of account the variation in name and title used. Thus in the passage last mentioned the apostle, urging believers to a godly walk, first paints in lurid colours the degradation of the Gentiles. Then he turns to the Christians. They had not to such an end become disciples of Christ, the one anointed by that God, ignorance of whom had brought the Gentiles to their present condition. That is, if those addressed were really believers; if they had heard the voice of the Son of God that makes the dead to live (John v: 25); if they had been taught in Him by the agency of those gifts of the ascended Lord, of which the apostle had just been speaking (Verses 7-16), "even as truth is (*i.e.*, is set before us) in Jesus," he continues, carrying the hearts of his readers back to the meek and lowly Nazarene, who in the days of His humiliation on earth manifested every virtue and grace urged upon the Christian in the Epistles. Read thus the appropriate use of the words "Christ" and "Jesus" becomes evident, and a commonly misquoted text is permitted once more to speak its own message.

Or, again, in Philippians ii: 10 the name stands alone at the close of a categorical statement of the voluntary humiliation of the Lord, and takes the central place in a prophecy that the one who was despised and rejected of men shall be universally acknowledged Lord under the very name in which He was before contemned. Who that reads the Scriptures themselves with patient care is not increasingly convinced of the perfection that marks every part?

Popular religious phraseology errs not only by defect in failing to pay to the Lord Jesus the respect due; it errs by excess also and with the same result. Nowhere in the New Testament has the name of the Lord an adjective prefixed, nowhere do we read anything analogous to the "dear," the "precious," the "sweet" so commonly prefixed in these days to that name incomparable. Do we seek to paint the lily? to gild refined gold? to perfect perfection? Not by such means is true worship after the divine model expressed. It is a mark of departed simplicity, or of impaired sincerity that we so protest our love.

What has been said above applies to believers generally. But this irreverence of speech shows itself more markedly and over a wider area of expression in China than in the Occident. Where, under the sun, do men speak of the "Holy religion of Jesus," or of "the Jesus Church?" Where do men dub the church building, be it chapel or preaching house, the "Jesus Hall?" Where do they announce themselves as preachers of the "Jesus doctrine?" Nowhere in the world, save in China, and in no other language than Chinese!

Let it be reasserted that the Scriptures by precept and example, directly and inferentially, rebuke our irreverence at every turn, and this holds good for every language in which men express their thoughts, Chinese among the rest. There are, moreover, cogent reasons peculiar to this land why we should "take heed to our ways that we sin not with our tongues" (Psalm xxxix : 1). We are here to win, not to repel. Here to commend the gospel and the Lord not by categorical statements only but by living illustration as well. Conduct is three-fourths of life ; preaching is a function occupying a minor part in the lives of some. We call upon the Chinese to respect the Lord Jesus ; we illustrate our meaning by flagrant acts of disrespect toward Him committed by ourselves. True, the disrespect may not be intentional, but that does not curtail its influence in the least. God knowing our hearts may see that we do honour Him there. It is God's prerogative to judge the heart ; man must judge from what he can see. He has a perfect right so to judge for no other course is possible to him. Our hearers must measure by our expressions the reality of the homage we profess to render and the nature of the respect demanded of them. The Chinese show their respect for sage and Emperor and ancestor by tabooing their personal names ; to use them would be undreamed of disrespect. What must they conclude when they hear reiterated the personal name of the one whom the preacher claims to be the Son of God ? When they see it on the book cover, on the title page, and on the shop and chapel sign, and hear it bandied on the tongue of every coolie and huckster in the town ?

A possible objection must here be met. There is no other name given under heaven among men whereby we must be saved. How shall men be saved, then, if not by the preaching of that name ? By the preaching of it, not by the reiteration of it. The word "Jesus" is not a talisman, a charm, an abracadabra wherewith wonders are to be wrought. The name is the person to whom it belongs and whose character it expresses. "Thou shalt call His name JESUS ; for it is He that shall save His people from their sins" (Matthew i : 21). The name thus given to the Lord is the equivalent of the Hebrew Joshua, and means Jehovah the Saviour.* Our mission is to cause this people to know certain facts, to speak to them words whereby they may be saved. To do this effectively we must win their respect for ourselves and for our Lord, giving no occasion of stumbling in anything that our service be not blamed (2 Corinthians vi : 3). We shall be doing something toward carrying out the letter and the spirit of the Gospel if we make it our rule to confess with the mouth JESUS as Lord (Romans x : 9).

* Not, as so frequently stated, 救世主.

Mission Work in the Province of Ngan-hwui.

BY ELLIOTT I. OSGOOD.

THE province of Ngan-hwui is a fair representative of all mission work prosecuted in China. It is centrally located, was second on the list of interior provinces into which missionary work was introduced; is comparatively easy of access because of its extensive waterways; yet is quite mountainous, so that traveling between the northern and southern parts is entirely by roads. While its fertile valleys are productive of wealth, the Taiping Rebellion and the opium habit have made the people poor and filled the country with ruins. Eighty-five Protestant missionaries, representing five societies and including four independent workers, have established twenty-six stations and thirty out-stations in the province.

Protestant mission work was begun in the province in 1869 when Messrs. Meadows and Williamson, of the China Inland Mission, established themselves in a house boat at Ngan-king, the capital. Afterwards they succeeded in renting a house, but in less than a year were driven out of the city and the house with their goods was wrecked. The officials righted the matter, and they returned. In 1871 Mr. Duncan took charge of the station and began the first extensive itinerating through the province. Others followed, opening, by means of native helpers, several of the now established stations south of the Yangtse River. For sixteen years the C. I. M. was the only Mission operating in the province. This Mission now has fourteen stations, seventeen out-stations, fifty-one missionaries, and a native membership of 429.

The American Church Mission has two stations in Ngan-hwui, one at Wuhu, and the other at Ngan-king. They have opened school and out-station work at the former and expect soon to build a hospital at the latter. They have three missionaries, three out-stations, and thirty-five native converts.

The Central China Mission of the Methodist Episcopal Church has a central station at Wuhu manned by four missionaries who have charge of hospital, out-station, and women's work. Five out-stations are in touch with this station while two more are under the supervision of workers—one whose station is at Nanking on the east, the other at Kiukiang on the west. There is a native membership of about 150.

The Central China Christian Mission entered the province in 1888, in the Chu-cheo district on the east, evangelizing in the

country and villages round about. Wuhu became a centre for work north of the River in 1890, and Lu-cheo-fu, a city at the geographical centre of the province, became a settled station in 1896. To these are now attached three out-stations. The Mission has ten foreign workers and a native membership of 244.

The Christian and Missionary Alliance sent their first missionaries to Wuhu in 1889. They have built at that place a central home, where new workers remain while studying the language. Their work now lies entirely south of the river in small cities and market towns in which their thirteen missionaries have established five stations, gathering in seventy-five converts.

The four missionaries who are working independently are all at present home on furlough, and hence statistics of their work have not been obtained. From the figures already given there are seen to be twenty-six stations, thirty out-stations, eighty-five missionaries, and a native church of 933 members. The province contains eight Fu, five Chih-li Cheo, four Cheo, and fifty-one Hsien cities. There are 48,461 square miles. The population is usually quoted at about 20,000,000 people.

Various Policies and Lines of Work pursued.—The M. E. Mission have a central station at which the missionaries all live. Around the central station they have established out-stations, placing a native pastor or evangelist in charge. The C. and M. A. have pursued the opposite policy of placing foreign workers at every station opened, no matter how small the city. The Central China Christian Mission, after a survey of the field by various workers, have established definitely from the beginning a station or out-station as the case might seem to require, while the C. I. M. have frequently first opened an out-station and later made it into a resident station. All have made use of day-schools, establishing here and there a boarding-school. The A. C. Mission has boarding-schools in both of its stations. There are four medical men in the province, although only one hospital has been so far built after foreign plans. Two more hospitals and one dispensary are now in prospect.

Distribution and Division of Field.—The southern portion of the province has been largely in the hands of the C. I. M., especially the more interior regions. The stations of the C. and M. A. also extend some distance interior from the Yangtse River. On the north the C. I. M. stations extend in a chain from Nganking along the west side of the province to the very north. Two stations—Ku-cheng and Lai-an—were opened by means of a native evangelist, who returned to his home from Nganking to tell the story of his new life. The A. C. Mission stations are both on the Yangtse River, as also is the

M. E. Mission station. With the exception of a resident station all the work of the Central China Christian Mission is in the northern portion of the province, forming a triangle with Wuhu, Chu-cheo, and Lu-cheo-fu at each of the angles. The latter two cities, together with the two C. I. M. stations on the east side of the province, lie on the southern boundary of the region yet unevangelized.

Roughly speaking one-fourth of the province lies south of the Yangtse River and three-fourths north. In the southern portion the societies have located sixteen stations and forty-nine missionaries, in the northern ten stations and thirty-six missionaries. There are also a number of out-stations on the north cared for by those living south of the river. The unevangelized portion in the north-eastern part is as large as all south of the river, which has forty-nine missionaries witnessing for Christ. The one city of Wuhu has no less than six stations and eighteen resident missionaries. This unevangelized region has a large number of Cheo and Hien cities, and at least one Fu city (Fung-yong) with 100,000 inhabitants. This article has not been written as a plea for a proper division of the mission field, but one is constrained to enquire if the various mission bodies have entered into the proper relations one with another. Would the Master have done this way? Would He establish out-stations by two different societies in one small city? Would He have a third society open a station in a city already occupied by two other societies when great regions near at hand are untouched? In certain cases perhaps our Divine Captain would, but is it not well to ask ourselves the question before massing workers in such manner?

Some Interesting Centres are worthy of study. The cities of Nganking and Hwui-cheo have been of sufficient importance in the eyes of the Chinese to furnish the name of the province, using the first character of each. The latter, located in the southern part of the province, is still scarred with the marks of the Taiping rebellion, and yet is a beautiful city. Its 10,000 inhabitants are noted for three things—clannishness, literary culture, and fondness for idols. The hills surrounding the city are covered with the latter objects of heathen worship. It is the great centre for the manufacture of Chinese ink, lacquer work, and compasses. Sixteen years of continuous missionary work has the visible result of twenty native converts.

Hung-sing-kiao, an out-station also in the south, has the reputation of being the first self-supporting church in the province. They have built a \$250 church building at their own expense. Their leader is a young man, twenty-five years old, who entered the board-

ing-school for the training of evangelists, opened by the C. I. M., and not only paid his own expenses while studying but has continued to do so since he has entered the active service.

Chen-iang-kuan is the "Hwui-cheo" of the north. The city is the centre of a large salt trade. This, together with its being located at the junction of two rivers, causes its population to be constantly changing. The shore population has been estimated at 30,000, the boat population being about 15,000 more. Thus while thousands have heard the gospel since the opening of the station in 1887, the resident church membership constantly varies, being at present only four.

Chu-cheo on the east is an example of work among the farming class. The city has furnished a resident station, but wide itinerations have been constantly carried on in the surrounding country. One out-station in a village of farming people have built their own chapel, and idol processions have been abolished in their village. In the winter and spring of 1900 a revival began in the farming district to the north of the resident station, nearly 100 being brought to a new life. One man within the city walls became a Christian, the first representative of the city.

Future Plans and Outlook.—Before the recent troubles in the north broke out the indications at many stations were toward a greater friendliness of the people and officials, a marked interest in the gospel and a constant increase in the number of conversions. This necessarily limited the amount of time spent in itineration, increasing the number of visitors and enquirers. Chapels were constantly filled. Naturally the unevangelized regions became more sharply defined. Frequent requests from men of means would come for out-stations to be opened in their cities. Frequent applications were made for medical treatment by those whose homes were in this unevangelized portion. The Northern Presbyterian Mission are planning to locate a colony of young workers in the midst of this region and would probably have begun operations before this, but for the recent trouble. Other eyes have been turned toward this region and even houses rented, but anti-foreign feeling in the past drove them back. We trust and pray that the new era will open the hearts of the people to receive and the societies and missionaries to give them the gospel that is for all nations and tribes.

[NOTE.—The writer realizes that the material used in preparing this article may not be correct in every instance and hence would be glad to have those concerned make any corrections necessary. It has taken some months to collect all the information concerning the missionary activity in the province, and so far it has been impossible to gain accurate knowledge of the entire field. The article is not primarily intended as a criticism of the work, but as a survey of the field.—E. I. O.]

*The Missionary as a Citizen and as an Ambassador of God.**

BY REV. R. H. GRAVES, D.D.

THE subjects of the relation of missionaries to their governments, the rightfulness and advisability of making claims for indemnity, and kindred questions, have been much discussed of late in the papers both at home and in the East. Nor are these merely academic questions, but they have arisen from practical instances of persecution, notably from the Armenian massacres in Turkey and the horrible butchery of 186 missionaries, including their families, by the Boxers in China. Some writers, themselves missionaries, have taken the ground that no notice should be taken of these atrocities either by way of punishment of the criminals or claims for the loss of property.

Good men may be even more liable to take one-sided views than others are. Look at the notions some men have of God. They would make Him an imperfect and one-sided Being, unfit to be the moral Governor of the universe. Because He has revealed Himself as essential love they forget that He acts in government as well as in grace that He is a just Sovereign as well as a loving Father. Man, without his bony frame, would be a mere mollusk; so men by weakly dwelling only on the fatherhood of God pull Him down from His just and awful throne as Ruler of the universe. The Scriptures say, "Behold then the kindness and severity of God." They declare that in Him "mercy and truth meet, and righteousness and peace have kissed each other." (Psalm lxxxv : 10.) A partial view destroys the unity of His character and gives a distorted view of His majesty.

So with regard to the missionary. We must view him as a citizen with his rights, as well as an ambassador who beseeches men to be reconciled to God. What a figure we have here! "An ambassador beseeching!" An ambassador, inviolate, representing the majesty of Him who sent him, and yet a suppliant to those to whom he is sent. As missionaries we go forth with our message of mercy to our fellow-men, entreating them to be at peace with God, and yet as representatives, not only of Him who says: "Touch not my anointed ones, and do my prophets no harm" (Psalm cv : 15), but also, in a sense, of our governments which are God's instruments for carrying out His injunction. We cannot ignore this double character in the missionary.

On the one hand, we feel that we have been called of God to our work. Like Paul we have heard the voice of God in our souls

* Read before the Canton Missionary Conference.

and we feel "Who am I if I preach not the gospel;" like Peter, we feel "Who am I that I should withstand God?" He has called us to our field, He has given us a command of the language, He has given us influence with the people. We know that we have a message from God, and our only motive is the good of the people. Whatever the odds we must "obey God rather than men."

On the other hand, we are citizens of our native lands. If we have rights and immunities, we also have duties and responsibilities. But our governments also have responsibilities and rights with regard to us. The relation is mutual. It is not of our seeking that we have to register our names at the consulates and take out passports. Our governments require it. Before passports were required I went into the country, relying on God and my influence with the people, and experienced no harm. When they were required I believe I was the first American in Canton to take one out. Having accepted the protection of the government I became entitled to all treaty rights. About the time, some years ago, when Lord Salisbury made his speech about missionaries and gunboats, a British Consul, quite an intimate friend, said to me: "Why cannot you missionaries do like the apostles, go forth trusting in God to take care of you and not looking to the government to protect you." I replied: "Our governments compel us to take passports and we cannot forego protection if we would. It is not of our seeking." Again I said: "Paul did demand his rights as a Roman citizen. There is nothing against the Scripture in doing so."

The admirable papers at the New York Ecumenical Conference by Judge Barkley, of India, and President Angel, formerly U. S. Minister to China and to Turkey, state plainly the rights and limitations of missionaries in their relations to their own governments and those of the lands to which they are sent. While on the one hand, the missionary has no exceptional rights and privileges above those of any other citizen; on the other, the fact that he is a missionary does not deprive him of any right or privilege that any other citizen may enjoy. Exceptional privileges may be given to either class of citizens by treaty only. A merchant has the same right to travel that a missionary has, and a missionary has no more right to trade and make money outside an open port in China than a merchant was. I may remark in passing that selling Scriptures and tracts at a pecuniary loss is in no sense "trading," as has been claimed by a recent newspaper correspondent in Hongkong. It does not bring the seller into competition with the native book shop, for the class of books is different.

Since our governments have undertaken to give us treaty rights and to promise us protection it is for them to say what penalty they

will require from those who violate these treaties. It may be reprisal, it may be to demand the punishment of the offenders, or it may be pecuniary indemnity. Almost any offending government would prefer the latter. It is the lightest, and in the case of pecuniary loss seems to be the most appropriate. It is also the form of penalty exacted when the persons sinned against are others than missionaries. It is objected that the actual offender rarely suffers when a money payment is exacted. This may be so. But we must remember several things. First, that governments are always responsible for the lawless acts of their subjects. Then, in China society is organized with the clan and not the individual as the unit. Very little lawlessness occurs without the permission or connivance of the elders and gentry of the clan. Again, these leaders of the people usually take their cue from the officials. In the recent riots in South China the false edicts were circulated from the *Yamëns*. The riff-raff who do the looting are the willing tools of their superiors. It is only right that the officials should suffer for their own misdeeds and the government for its officials.

But what saith the Scripture? Some writers in the CHINESE RECORDER complain that the Scriptures are not appealed to, and assert that the Bible inculcates a forgiving spirit and that we should "take joyfully the spoiling of our goods" and suffer wrongfully. This is true, and applies to us as individuals. Strictly applied, it would forbid a man at home to sue for defamation of character or libel, or to take any steps against an embezzling clerk, or a fraudulent debtor, or to claim his just rights to his property in any case. Are all these things wrong? It seems to me difficult to find an exact parallel in the Bible to the case of a foreign missionary. The nearest is that of the Apostle Paul. No one was more ready than he to suffer personal indignity and loss, and yet what do we find? He always maintained his rights as a Roman citizen. When about to be scourged he said: "Is it lawful for you to scourge a man that is a Roman and uncondemned?" When a band of cut-throats with the connivance, if not at the instigation, of the Jewish rulers sought to assassinate him, did he suffer wrongfully? No. He threw himself on the protection of the Roman authorities and escaped through claiming his rights as a Roman citizen. When imprisoned and beaten wrongfully at Philippi, did he accept release from the repentant prætors? By no means. He said: "Nay, verily; but let them come themselves and bring us out." I imagine that many a Chinese magistrate would greatly prefer to pay any reasonable money indemnity rather than "lose face" and come and, publicly and in person, escort a man from the prison where he had thrown him, thus acknowledging his own fault. No doubt

God, in His providence, purposely chose a man who was a Roman citizen to do pioneer work in early days. Is it then against the Scriptures for us to take advantage of the immunities and privileges of our citizenship to carry the gospel into this heathen empire?

As missionaries we are simply citizens. No more, no less. As Protestant missionaries we utterly repudiate the offer of official rank, extorted for the Roman Catholic ecclesiastics from China by the French government. We entirely disclaim any desire to create an *imperium in imperio* and pose as Chinese mandarins. We lay no claim to the insignia and titles assumed by the French priests. We claim no influence with the Chinese but a moral one. We hold to the entire separation of Church and State and have no political end in view. In this respect we differ from the Roman Catholics. Years ago Guizot, the Protestant Prime Minister of Louis Philippe, said: "Dehors, la papauté c'est la France." "Abroad France and the Papacy are identical." Pope Leo XIII, in his recent letter to the French government, says that "to-day France is an important factor in North China simply because it is recognized as the representative of Roman Catholic interests, and what is true of China is true of other sections of the world." Bishop Anzer, the Roman Catholic bishop of Shantung, boasts that it is through his influence that Kiau-chao was seized by Germany. All know the bearing these political matters have had on the recent anti-foreign uprising.

We regret that any missionaries have been thus involved in political intrigue and thus brought the name of *missionary* into disrepute, not only among the Chinese, but also in the West. For ourselves we disclaim all such influence and have no wish for the pleasing baits thrown out by the Chinese government. Our work is a spiritual one, and we wish to carry it out by spiritual means. We lament that the fair banner of the cross has been trailed in the dust of politics. Let us always be true to Him who said, "My kingdom is not of this world," and seek only to extend the moral and spiritual sway of our blessed Master.

The relation of the *Chinese converts* to their own government and to missionaries, though not strictly speaking included in the subject of this paper, yet is germane to our theme and deserves some notice.

The fact of a subject of the Chinese empire becoming a Christian, should not give him any advantages or involve him in any disadvantages compared with any fellow-subject. This is the case legally and theoretically. But because of the disposition of the Chinese authorities in the clans or in the government to regard

him as an alien, the treaties stipulated that he is not to be molested because of his religion but protected by the Imperial authorities. In practice we have had an illustration of the physical law that action and reaction are equal. The fact that the treaties with foreign Powers required that the native convert be not molested only accentuated the impression of the Chinese that he was an alien or, at least, in alliance with aliens. Hence the disregard of the treaties in so many cases in this regard. The fact that the native Christians were almost universally discriminated against led, on the other hand, the Roman Catholics especially, to the setting up a claim of civil authority over native converts. These faults on both sides culminated in the recent grant of official status and rank to the priests and to France's assuming the protectorate over the Roman Catholic Christians. This is a political move on the part of France and is entirely inconsistent with the stand the Republic has taken in the contest over the "Law of Associations" now raging so violently in France. It bodes no good to the cause of spiritual religion in China, but we can do nothing against the truth, but for the truth.

No doubt some of our Protestant converts, seeing the advantages gained by the native Roman Catholics, are disposed to emphasize the term "protect" in the treaties as implying some positive help beyond preservation from molestation. A few of the more worldly minded have already joined the Roman Catholics, a good riddance. Our sympathies are aroused by the injustice done to our native converts and their sufferings from persecution. What can we do for them?

In the first place, when they are persecuted at the instigation and with the connivance of the authorities, whether in the clan or in the *yamén*, as in South China last year, I hold that we should bring the case to the notice of the Consul. The treaty has been violated by the officials themselves, the Christians have been treated as aliens by the government and the government must be held responsible for their losses. Again, when Christians are persecuted simply because they are Christians, it is right to ask the Consul to call the attention of the mandarins to the fact that the treaty is violated.

But if Christians suffer along with heathen neighbors in a clan fight, or from an attack of pirates, they have no peculiar privileges and must share calamity with others. So, if they suffer from law-suits in which they were involved before joining the church, or engaged in law-suits after they have joined the church, we can have nothing to do with the case except to follow our Master's example and say: "Man who made me a judge or a divider over

you?" We must keep aloof from all native law cases and show plainly the spiritual nature of our work, or we will fail to imitate our Lord and to obtain His approval. Perhaps there are few of us who have not made mistakes here; not through a desire to do wrong, but because we have been misled by our native helpers who have led us to believe that the cases are those of men who are suffering persecution for religion's sake. The Chinese will leave no stone unturned and hesitate at no kind of deception to gain their case. My experience is that the cases where we should even try to exert a moral influence are very few indeed.

To sum up our duties as to the relations of the converts to government I could lay down the following principles:—

I. Chinese Christians are real subjects of the Emperor of China. Hence,

1. Losses and injuries sustained by the native Christians should be presented to their own officials as those of any Chinese subject.

2. Our chapels are simply places for the meeting of the Christians for worship and for preaching the gospel to others, and cannot be used as *asylums* where law-breakers can take refuge and find protection. Any native preacher so using them should be dismissed.

3. No man engaged in a law-suit, or expecting to engage in one, should be received into our churches, and we should refuse to bring before the Consul any civil case in which any convert may be engaged.

II. On the other hand, Chinese authorities should deal justly and equitably with Christians as with any other subjects. Hence,

1. The officials and gentry should deal with each case on its own merits, making no distinction between *Koan-man* (教民) and *Foan-man* (凡民) but treating Christians as they would Mahommedans, or Buddhists.

2. Without claiming it as a right, we would suggest it as a courtesy that it might be in the interests of peace and justice if the magistrate, in cases in which a Christian is involved, would *invite* the native pastor or the missionary to be present at the trials not as an assessor or as having any authority, but simply as a *witness* to the proceedings.

III. In cases when the Chinese officials fail to do their duty according to the treaty, we have no resource but to claim the treaty rights of the native converts before the Consul.

I fear my paper is rather fragmentary, but the substance of what I have endeavoured to state is that the missionary sustains a double relation. He is under obligation to God and also to his

country; he enjoys certain privileges conferred by God and also by his native land. As an ambassador sent forth by God he is to "go into all the world and preach the gospel to every creature," remembering that "the earth is the Lord's and the fullness thereof." But he also is under earthly limitations and enjoys national rights from his connection with the State. As God's messenger he is responsible to God alone, but as a citizen of the State he cannot disconnect himself from his fellow-countrymen. The state must notice any offences committed against his person or his property, because a failure to do so might involve others, for if one citizen is wronged with impunity the way is opened for others to be wronged; if one article of the treaty is violated it will lead to the violation of others. Of course it is optional with us to decline to accept indemnity or neglect making a claim.

Educational Department.

REV. J. A. SILSBY, *Editor*.

Conducted in the interests of the "Educational Association of China."

A Remarkable School.

BY REV. R. A. PARKER.

IN the year 1898 there was opened at Soochow a school which in its inception and progress up to the present time is a unique institution. The cause which led to its establishment was the closing in that year of Buffington College and the removal of some of the teachers and a large number of the pupils to Shanghai, thus consolidating Buffington and the Anglo-Chinese College under the former president and founder of Buffington.

At the instance of Zung Yung-ch'ung, one of the oldest and most honored native preachers of the M. E. Church South Mission, a meeting was called of the male members of First Church, including the hospital students, at which it was decided to open a school to meet the needs of those who for various reasons were not able to go elsewhere. A subscription list was sent around and a liberal sum was pledged by both natives and foreigners. The pastor of First Church, the Rev. C. K. Marshall (Zau Tsz-zeh), and some of the more advanced students in the hospital, volunteered to assist Miss Zun Lan-tsung, a graduate of McIyeire school, Shanghai, in the

teaching of English, while graduates from Buffington College proffered their services in teaching the scientific books. Thus the enterprise was launched with bright prospects.

The large reception room in the Soochow hospital was cleared and fitted up and the new school was opened in the spring of 1898 with twenty-two students.

The school continued to prosper and to grow until within a few months the number of pupils had increased to between forty and fifty. The room in the hospital was now entirely too small to accommodate the large number of pupils, and it became evident to the founder of the institution, Mr. Zung, that something would have to be done in order to provide a more commodious building for the school if it was to reach its highest usefulness. After due consideration he decided to take the risk of providing a suitable house. By close economy through a long term of efficient service as an evangelist he had accumulated a small sum of money; this, together with the savings of his daughter (whose name is mentioned above) from her salary as pupil teacher, while pursuing her studies in McTyeire school, and with the donation of some old material from buildings which were being removed from the Methodist Mission property at Konghong, a building was erected near the site of the old Buffington College. The building is one story, the floors are high up from the ground, which insures the building against dampness; there are large glass windows opening out on a wide verandah facing south, a large play ground for the students—in a word, a first class house and grounds have been provided by the energy and good judgment of Mr. Zung, in which the school has been carried on for nearly two years. With the exception of the donation of the old material from Konghong and the contributions by the native Christians when the school was first opened, the buildings, grounds, and furniture have been provided by Mr. Zung. There is no boarding department as yet, so that only those living near, or who can find boarding places near the school, can attend. The tuition is low, in order that poor but worthy students may have the advantages of a Christian education. The classics are taught, but they have a secondary place in the school; prominence being given to scientific and Christian books and to English. The tone of the school is highly religious. Attendance upon the daily morning prayers is compulsory, as well as attendance at Sunday-school and at least one preaching service on Sunday.

I think it will be seen from the foregoing remarks that the heading of this article is not an exaggeration, and I take great pleasure in bringing to the notice of missionaries in general and to school-men in particular this "remarkable school."

Reform Proposals.

WE give below a summary of the reforms which the principal viceroys and governors of the Empire have agreed to recommend in a joint memorial to the Throne and which they propose to set on foot as soon as peace negotiations are concluded. It will be observed that the greater part of their suggestions have a direct bearing upon the education of the rising generation, and it is rightly urged that these reforms shall be begun immediately, while the opening up of mines, building of arsenals and foundries, revenue reforms, etc., may be allowed to wait until the country has more completely quieted down. The following summary is taken from the *N.-C. Daily News*:—

1. Princes and nobles of the Imperial House, etc., should be sent abroad to travel and study in foreign countries.
2. Students of good family and literary graduates of all grades should go abroad for a course of foreign study before being permitted to enter official life.
3. The curriculum of the Provincial and Metropolitan Examinations (Master of Arts and Doctor of Literature) must be thoroughly overhauled and revised.
4. More schools and colleges of Western learning to be established in the empire.
5. The army should be entirely drilled after the practice of Western countries.
6. Able and deserving officials to be kept longer at their posts, instead of being made to retire in favour of new candidates on expiration of their term of three years.
7. The police forces to be modelled after those of Shanghai.
8. The Imperial Chinese Post to be established throughout the whole empire.
- 9.—The silver dollar to be the legal tender of the country.

Not Mere Proselyting Agencies.

WE have no right to make a school a mere proselyting agency. It should not be considered a trap to catch heathen children and make Christians of them, and it is a question whether English or the Chinese classics, or anything else, should be introduced as a mere bait and for no other reason. We should deal honestly with our pupils and with their parents. Our mission schools should be the best in China from a strictly educational stand-point, and we believe that as a rule they are. We should teach the classics because they are a valuable part of a Chinese education, and we should teach them in a way which will make them a real help to the pupils intellectually and morally. We should teach English because it is a good thing to teach, because it develops and awakens the minds of the pupils and will be a valuable

addition to their equipment for service in the battle of life. If these things are bad let them be thrown out. We should never teach what is really bad with a hope that good may come out of it. True we must not altogether disregard the demands of our pupils and their parents, nor should we ride rough shod over popular prejudice. We may find it necessary to yield more or less to popular clamor and use books and methods which are not in accordance with our highest ideals, working up gradually to something better; but if any branch of study is taught at all, it should be taught in such a way that it will really contribute to the education of the pupil along right lines; and if it is only a stumbling block, better throw it out altogether, and, if necessary, close up the school.

And then, in regard to religious books, we should teach them because of their educational value. They are necessary to the intellectual development of the pupil,—of the man. They are absolutely essential to the greatest progress in scientific truth. Necessary discipline cannot be enforced without them. The human mind attains its highest development in those who have received careful religious instruction. "The fear of the Lord is the beginning of knowledge," and "the undevout astronomer" is in danger of going mad, being led astray by wild theories and proud conceits. Religious instruction is essential in order to the development of humility and patience and impartiality,—all so necessary in scientific investigation, and we teach Christian truth in our schools, not simply because Christian truth is necessary to external salvation, but because it is also necessary to intellectual and moral salvation.

It is a good rule that works both ways. As Christian missionaries, we establish schools because they are necessary to the teaching of Christian truth, and as educators we teach Christian truth because it is necessary to the successful teaching of scientific truth; indeed, to the correct teaching of any and all truth.

Notes.

THERE will be a grand opportunity for the Christian teacher when peace has been restored. Throughout the empire there will be a demand for English and for "Western learning," and we cherish the hope that if there is not an increased desire for religious instruction, there will at least be more abundant opportunity to teach that holy Book which lies at the foundation of all that is best in the learning of the West.

The missionary who is engaged in educational work, and who is ever on the alert to improve the opportunities which he has of com-

mending Christ to his pupils cannot be truthfully accused of turning aside from his calling or of disobedience to the Lord's command to go and preach. The evangelist spends much of his time in preparation for the direct message of the gospel. Much of his time, even while in the act of preaching, is given to story and illustration, or to the teaching of morality,—to the preaching of the law. All this is preparatory to the one great theme which is often kept in the background until the time is ripe for its introduction, and then only a few minutes are wisely given to the direct gospel message. The preparation of the ground takes much more time than the sowing of the seed. The missionary teacher has no need to apologize for his course. His opportunities for direct preaching are often greater than that of the average evangelist and colporteur, and the number of minutes per diem actually spent in preaching the gospel are often as great as those whose work is classed as evangelistic. But while this is all true, the teacher needs to be on his guard, lest he forget that he is first of all a preacher of Christ and a teacher of Christian truth rather than a mere teacher of Chinese or Western learning. If he is true to Christ, much of the unfriendly criticism of men, whose zeal is greater than their wisdom, will fall harmless, and those who at first oppose will be won over to give their sympathy and help.

While most of the leading missionary educators of China are members of the Educational Association there are quite a number who have not yet joined us. The entrance fee is only two dollars and the annual membership fee is one dollar. We believe that the work which the Educational Association is doing should receive the hearty co-operation of all who are engaged in the work of teaching in Christian schools, or who have the care of them. The officers give their time cheerfully to the work of looking after the interests of the Association, but they need the assistance of the whole body of Christian educators. By our constitution "all members of Protestant Christian churches who are or have been engaged in educational work, or in making and editing school and text books, shall be eligible to membership in this Association." Send in your name to Rev. W. Nelson Bitton, treasurer, Shanghai, and have it enrolled. It is not necessary to wait for the triennial meeting.

In these modern times teachers who are alive to the interests of their pupils, spend no small amount of time in posting themselves regarding the best methods and the best text books which modern enterprise has devised ; but, after all, the book and the method of

teaching it are matters of secondary importance. A conscientious, wide-awake teacher will do good work with very poor books and with little knowledge of what are sometimes termed "normal methods" of teaching. Methods devised by others are suggestive and helpful, but they must be adapted to the needs of the particular school and of the individuals who compose it, and some of the best methods are a hindrance rather than a help when employed in a mechanical way by a teacher without tact enough to make them a success. A delicately constructed machine may be a positive hindrance to one who has not sufficient mechanical ingenuity to manage it properly, and many a teacher would do better work if he had never gone to a "normal school" where his head has been filled with methods which he has not the intelligence to alter and adapt to changed conditions. After all, in educational as well as every other branch of missionary work, it is the MAN rather than the *method* which succeeds.

Correspondence.

ANCESTRALISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Everyone admits that one of the greatest obstacles to the progress of the gospel in China is the taunt hurled at the native Christian, 他不要祖宗. A thoughtful native pastor has suggested that the scoffers' mouths might be at least partly closed if when the ancestral tablet with its incense pots, etc., is removed from the Christian's house, it could be replaced by a neat plaque, with an inscription giving the ancestors' name, etc., and clearly indicating that it was to perpetuate his memory merely. Thus it would be manifest that he was not forgotten, and yet was not the object of a worship due to God alone.

I should much like to know what more experienced workers, native and foreign, think of this idea.

EDWARD HUNT.

Wenchow.

THE RAISING UP OF NATIVE HELPERS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is laid on the heart of some to earnestly seek the raising up of men from the Chinese, whether from the people, or the upper classes, who shall be able to act as prophets and apostles in their country, showing a true spirit of patriotism and being able to bear the sorrows and enlighten the darkness of their afflicted land. When I spoke to one friend on this subject, he replied that without intending it, and perhaps from no fault of our own, we hindered such developments, because the more important the instructions we impart, the more the Chinese may be tempted to lean on us over much. Further, he said, there are such differences between Westerners and Chinese that this fact proves another hindrance, *e.g.*, we are constantly given to changes, whereas they are conservative.

It seemed to me that we may further face the fact that our native friends have been too much

accustomed to bow to authority. The spirit of filial piety leads to this, and thus we have another hindrance. Another serious matter is want of principle. Notwithstanding the sturdiness of a Mohammedan's faith in one God, it is said that those in high places are accustomed to perform the idolatrous rites required of them; the same is said of Roman Catholics, spite of stern prohibition. This want of conscience in native life is a grave matter. Thus we meet a further hindrance.

It is further suggested that seeing the Chinese are so materialistic, here is another hindrance. How far we should be depressed on this account I do not know. Surely the practicality of the Chinese mind is an advantage. They are called the Anglo-Saxons of the East. The intellectual difficulties of those with whom we have to do are another hindrance. A Chinese pastor has warned me against supposing that the brain of the Chinese can be all at once as pliable as that of Westerners, because of the difference in opportunities of culture. On the other hand, an able young man of Anglo-Chinese training affirms that according to his experience, if Chinese are trained from their youth up, they are found to be as ready as foreigners to appreciate truth. A Western educationalist, who has worked in Singapore, has been greatly impressed with the versatility of the Chinese he met there—mostly from this Fukien province. This may be accounted for by the stimulating influences in which they are placed.

Spite of every difficulty may we not do much to encourage a free, brave, and inventive spirit? Is it not possible to lead the Chinese to trust their own judgment? May not even students be led to use their own minds? May not the best leaders be inspired toward many new ideals? Some have been

spoken of in many parts of China as being equal in usefulness to any foreigner. If we can respect them more and get them to do everything of which they are capable; if we can sacrifice ourselves as to authority, personal feeling, and money, perhaps much more may be done. They may not have the advantages of the early Christians, especially Jewish Christians, but the divine Spirit is working powerfully in many of them. We can trust them to man many a fort and stand largely alone. Above all, may they not be impressed with the fact that the Spirit of God is as free to them as to Western Christians? They are not without a history. Though we can never rest satisfied with any results, yet the truth is still sure that even one of them is worth more than a world. By all their recent experiences our hearts are strangely drawn out. If the whole church of God become moved what may we not expect?

In some cases, especially at Foo-chow, we hear of splendid devotion to the Saviour on the part of Chinese young men. Is it that the student volunteer influence has been strong there? Or the fire of Methodism? Or the enlarged views of American brethren? Or the authority given by Anglicans to their workers? In *all* missions there are great reasons for joy and thanksgiving. Now may the Spirit of God move more mightily than ever to call out powerful workers of all kinds, not omitting talented writers of the native language and translators, and normal school teachers. The sight of so many in all directions ready to come into the obedience and submission of the faith of Christ, makes us plead with deepening fervour that all the leaders needed, of all kinds, may be raised up and prospered abundantly.

J. SADLER.

Amoy, 17th March, 1901.

THE MARTYR'S LEGACY.

RHENISH MISSION,
HONGKONG, 27th March, 1901. }

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the RECORDER of March I find the very impressive article, "The Martyr's Legacy to the Church." Every true Christian should indeed feel that this legacy is a fact, and the mission workers now on the field, or coming on to it, in bringing the sheaves into the store house, should never forget that they are the heirs of those crowned martyrs. It might interest some of your readers to know of the subsequent work in Sumatra and among the Namaqua in South Africa. Lyman and Munson were murdered in 1834. It was only after seventy years that other missionaries went to the field, but for nearly ten years there was not one soul brought into the church. In 1865 the first baptism was performed by the Rev. Ludwig Nommensen, who is still in the work there. Other co-workers went to assist him, and now we see there a Batta church of more than 45,000 members, 800 children in schools, 22 ordained native preachers, 205 evangelists and teachers, 737 unpaid native helpers, and a native missionary society which sends native workers to other parts of Sumatra. The writer refers also to Peter Links, the Namaqua. I trust it is known that there are now thousands of Christians gathered in many churches in that small part of Africa.

Seeing such great blessing after the martyrdom of the first workers we may expect that after the shedding of the blood of so many devoted labourers for the Lord in China we will see great things. It may be that we also have still to wait for it a little longer. God has His own time. But leaves *will* come

and blossoms, and at last fruit, and then there will be the harvest. And at the end both he who has sown and he who has reaped, will have the common joy.

Yours faithfully,

R. F. F. GOTTSCHALK.

ACTION OF THE CANTON MISSIONARY
CONFERENCE.

BRETHREN: Your committee, appointed to prepare a paper setting forth the views of the Conference on the subjects of "Indemnities," "Missionary Interference," etc., with reference also to certain statements contained in despatches from Acting Viceroy Tak to Consul McWade, has carefully considered the subjects referred to and now reports as follows:—

1. We accept fully the statement of Acting Viceroy Tak in his despatch that "the native Christians are Chinese subjects." The missionary constantly impresses upon the converts that uniting with a church does not make them any the less amenable to the laws of China. What we insist upon is that converts shall be treated as Chinese subjects. The Acting Viceroy may not be aware of the fact that converts are not so treated by the local magistrates. They are frequently referred to in open court as aliens and as those who have forfeited all right to justice before the laws. In several instances local magistrates have requested converts to take their cases to the Consuls as the proper persons to whom their cases should be presented. Again, it not infrequently happens that Christians are compelled to pay exorbitant sums of money before they can get their cases before the magistrates; and after the case is admitted unusual and unnecessary delay occurs in the settlement of cases in which Christians are concerned.

So long as the Christians are not treated as other Chinese subjects, but are subjected to disabilities and are refused the same protection of law which is given other Chinese subjects, the officials cannot complain of missionary interference. In most instances it is only through the missionary that the converts can secure the rights which the treaties grant them. Therefore we do claim that:

2. In accordance with the treaties made by the Chinese government with other nations, "those who quietly profess and teach this doctrine (Christian doctrine) shall not be harassed or persecuted on account of their faith." And that, "any person, whether citizen of the United States or other country, or Chinese convert, who according to these tenets peaceably teaches and practices the principles of Christianity, shall in no case be interfered with."

3. We would point out that if it was proper for foreign governments to make the above a part of their treaty with China, it is right and a matter of simple justice to the Chinese who accepted Christianity while this treaty was in force, to claim that its provisions shall be carried out.

4. Failure to insist upon the observance of this part of the treaty is an encouragement to the Chinese government to disregard every other obligation of the treaties they have made with foreign governments.

5. The Viceroy's despatches plainly imply that the recent troubles were caused solely by "children and ruffians," that "lawless people circulating groundless rumors made trouble in all districts by plundering or looting." This is plainly an attempt to shift the responsibility for the trouble from those who were guilty and place it upon irrespon-

sible parties. It is well known that in almost every instance when trouble occurred, one or more wealthy and influential person was the instigator of the trouble and that "children and ruffians" were but acting under the directions of others.

6. The Viceroy's despatch also states that "hereafter missionary cases will not be arranged according to the mode of the arrangement made in the present year." We wish the Viceroy to understand that we do not seek to establish precedents in the settlement of cases. The treaty still remains in force. The observance of its provisions is all we desire. Yet we maintain that the indemnities paid during the past months were not excessive, but clearly within the provisions of the treaties and the laws of China.

7. In conclusion we wish to state that what the missionary wants is *order* and not indemnities. The surest way to secure order is to accord to converts the same justice that is accorded to other Chinese subjects. If local magistrates (and gentry) continue to treat Christians with contempt, allow their underlings to oppress them and cause unnecessary delay in the settlement of disputes, it is hardly possible that "missionary interference" will speedily cease. Therefore we desire to point out to the Viceroy that the radical cure for all trouble between Christians and non-Christians is a change of attitude on the part of local officials (and gentry) towards the Christians. Let the local magistrates treat the Christians fairly and justly and much of the trouble of the past will not be repeated.

(Signed) ANDREW BEATTIE,
Secretary of Committee.

CANTON, 27th March, 1901.

Our Book Table.

Annual Report of the Tunkun Medical Missionary Hospital, in connection with the Rhenish Missionary Society (Kwangtung) for 1900.

It is pleasant to note that though the missionaries were compelled to retire to Canton in August on account of the unsettled state of the country, yet the native Christians were not molested, and on returning to the work in October the buildings were found intact and work was again resumed. 13,779 patients,—a diminution of over 6,000 compared with the year before.

Pandita Ramabai: The Story of Her Life. By Helen S. Dyer. F. H. Revell Co., 1900. Pp. 270. \$1.00. (To be had of Mr. Edward Evans.)

This narrative is written by Mrs. Dyer, of Bombay, who knows India well, and who has been cognizant with first hand knowledge of the wonderful facts recorded. The tale has often been told, but it deserves to be told yet oftener, for it is one of the most signal instances of the operation of the Spirit of God through human instrumentalities in ways which would never have been deemed possible, not to say likely.

Every one who has followed even in the most general way the work which Ramabai has been and is doing, will be glad to know that the resources are continually appearing for the widening of the work in answer to her simple faith, which is as instructive in its way as that of George Muller, of Bristol. This work might well be translated for substance (as for aught we know it has been) and put into the hands of Chinese Christians, with suitable explanations as to what Caste is and means, as a shining example of what one live woman can do, even

in a continent where her sex is downtrodden as in India.

The Sign of the Cross in Madagascar; or From Darkness to Light. By J. J. Kilpin Fletcher. Fleming H. Revell Co., 1900. Pp. 309 \$1.00. (To be had of Mr. Edward Evans.)

This is the familiar story of the introduction of the gospel into the famous island of which it treats, and the narrative is divided into four "Parts," with XXXI Chapters, ranging all the way from blank heathenism at the outset to the "Noonday" with which it closes. The only circumstance to attract notice is that the author is not, as we should naturally expect, a missionary to the land which he describes, and there is indeed no evidence that he ever visited it. He was a pastor of one of the churches in Jamaica at the time of the Centenary of the London Missionary Society, and prepared these chapters as Lectures on the Hundred Years' Work of that great organization.

The execution certainly looks well to an untutored outsider, although we imagine that one "to the manner born" would be easily able to detect anomalies and perhaps anachronisms. The device of having a woman of the social position of Rafaravavy visit an idol-shop and spend all day watching the artificer make an idol "while you wait," expressly to introduce later a passage from Isaiah criticizing the practice of using the same material for divinities and for kindling wood, does not strike one as natural, though for aught we know this may have been the Malagasy practice. The book is interesting and is a good one for Sunday School libraries.

Winsome Womanhood. Familiar Talks on Life and Conduct. By Margaret E. Sangster. Fleming H. Revell Co., A. D. 1900. Pp. 260. \$1.25. (To be had through Mr. Edward Evans.)

This handsome volume is one of the best which the autumn of the past year has brought to our notice, and has been "illustrated by Studies from Life" by a competent artist (W. B. Dyer), who has developed a dainty and attractive product. It is divided into four Parts—Day-break, High Noon, Eventide, and The Rounded Life—beginning with The Girl of Fifteen and ending with Waiting for the Angels. In the thirty and two chapters are discussed with fullness and freedom every aspect of the life of the American Girl and Woman, and with the graceful touch which many have learned to associate with everything which Mrs. Sangster writes in the numerous journals with which she has an editorial connection. She is always sensible in her opinions and invariably tactful and delicate in the expression of them.

There is not a chapter which one could wish omitted, not a paragraph or even a sentence changed, and perhaps not a word which one would care to alter (always excepting the two 'dead fly' misprints on pages 58 and 143). One can hardly imagine a better book to put in the hands of a young girl, or a family of them, than this, and the only trouble would probably be that every adult into whose hands it fell would want to read it first! The title-pages are decorated with exquisite initial pieces, copies of famous lace handkerchiefs.

Forbidden Paths in the Land of Og. A Record of the Observations of Three Wise and Otherwise Men to the East of the River Jordan. By the Otherwise Man. Revell Co., 1900. Pp. 258. \$1.25.

This is the narrative of a brief tour through a part of Syria not often visited, and still less frequently described, by three missionaries,

one of whom with somewhat wearisome humor is styled "The Otherwise Man." The sketches of travel are light and interesting and buttressed with frequent references to passages of Scripture illustrative of history or manners, and these passages have been gathered into an Index. There is a good deal that will be new to many readers, and the book is interesting as well as instructive. The need of a good map ought to have been obvious to the most careless compiler of such a diary, and the minute apology for one (less than 5 inches by 3½ in size) is almost an affront in itself, although distinctly better than none at all. There are numerous illustrations from photographs, which add much to the apprehension of the surroundings and the background.

China the Long-lived Empire. By Eliza Rubamah Scidmore, author of "Jinriksha Days in Japan," etc. New York: The Century Company. 1900. Pp. 466.

This handsome volume, in the excellent style of the firm which issues it, does not profess to be more than a traveller's account of regions which she has repeatedly visited, and always with an open eye and note-book. Old residents in China generally scoff at this kind of a book, because it is superficial and second-hand, and adds nothing to one's knowledge. But while this is in a sense true, it may be well to have one's old impressions reawakened after the benumbing years of contact with life in China from the inside. Miss Scidmore has the art of extracting a good deal of juice from the buckwheat shucks of her "boy," and although many of the things she sets down would have to be several times sifted before one who knows how little he knows would venture to affirm them, yet the product of her busy pen is well worth examination. It will be

useful likewise at home, where the readers are not so critical as to minutiae as we have become, and the general impression left is undoubtedly true to the facts.

The Story of the Other Wise Man. By Henry van Dyke. New York and London: Harper and Brothers.

This is a reprint of a fascinating little story by one who has won general recognition for always having something worth saying. He himself tells us that the story—which has taken a phenomenal hold upon the imaginations of many of those who have read it—was given to him by the Lord Himself, as why should it not be? It consists of a relation of the experiences of a fire-worshipper who had been invited to go on the quest for Him that was to be born, but who by a series of strange incidents is always just a little too late, by reason of waiting to execute a deed of love. He finds the Savior of mankind at last on the cross, but even there is prevented from coming near him by the earthquake, in which he loses his life. It would be well for whoever secures a copy of this booklet, to conceal the fact until he can get half an hour to read it, otherwise it will be carried away by others who cannot lay it down, and it may be long ere it returns.

The Chinaman as We See Him; and Fifty Years of Work for Him. By Rev. Ira M. Condit, D.D. Fleming H. Revell Co. Pp. 233. Fully illustrated. \$1.50. (To be had of Mr. Edward Evans.)

This attractive volume consists of twenty-one chapters relating to the character, habitat, habits, and prospects of the Chinese, as met in the United States, with especial reference to the work carried on for them during the past half century by the American Presbyterian Church, to which the

author belongs, and for which he has given the best years of a useful life. There is a map of the limited region in the Kuangtung province whence the Cantonese emigrants to the U. S. come, and the illustrations are very numerous and in general good. The book cannot fail to encourage those who believe in the possibilities of the Chinese, and the showing made in their behalf is indeed surprising. The title is infelicitous, and we have noted a few other minor defects. To speak of "rival tongs" (!) before the meaning of "tong" has been explained, is to cause the reader to marvel greatly; to call the Chinese Consulate-General "the Chinese Legation," is strangely inaccurate; to say that "rocks were thrown" (p. 218) is provincial, if not unintelligible; and to define "Tsz-li" as self-governing, (self-supporting), is of purpose to go out of the way. China has *not* "already joined the world's Postal Union" (p. 225), although she would have technically done so had the U. S. government been less dilatory in forwarding the necessary papers just before the Boxer troubles broke out, when it was understood that the U. S. was to be the bondsman for China that the Union would not lose financially by her joining the Postal Union. The work several times refers to the Boxers, but there is no indication that the author had any appreciation of the importance of the movement which they began, or of its world-wide consequences.

Two books similar to this we remember to have seen long ago; one by the indefatigable Dr. Gibson, but there is nothing within recent years known to us. The death of Dr. Fred. J. Masters is not mentioned, though he is sometimes quoted. This is a good book for Sunday School libraries.

The Earth and the World: How Formed? A Layman's Contribution to the Religious Thought of the Times. By Abraham G. Jennings. Pp. 296. \$1.25. (For sale by Edward Evans.)

We have looked into this volume with much curiosity, spurred by the opening sentence, in which the author confides to us that he is endeavoring to *disprove* "the Nebular Hypothesis" rather than to find out the facts of creation. He has a great deal to say on a wide range of topics, and at the close indicates that in the course of sixty years his views have not materially altered on the question of "A Central Sun," and Attraction and Repulsion, which seem to be responsible for the maintenance of the universe.

The work is not science, for it is not "knowledge reduced to order," and it is not theology, since it is too much occupied with the apparent facts of the creation to be concerned with the doctrine of God. It is one of the numerous works which, like Mohammed's coffin, float between the heavens and the earth, and will soon disappear from either. The time is past when the sober thinking of the world can be influenced in the least by a discussion like that of this writer, for no one who has not devoted his life to the sciences concerned is entitled to speak with the smallest authority upon them or will be listened to if he does so.

By the courtesy of the Fleming H. Revell Book Co., New York, we have received a copy of the two volumes containing the Report of the Ecumenical Missionary Conference, New York, 1900. First Edition 25,000. Published by the American Tract Society.

The first volume contains 558 pages and the second 484, with copious tables and an Index. The total number of chapters is 36, besides numerous Appendices. The portion specially devoted to China is only about twenty pages, and contains papers by Rev. J. Hudson Taylor, Rev. Geo. Owen, Rev. J. W. Davis, J. H. McCartney, M.D., Rev. Carl F. Kupfer, Rev. H. H. Lowry, Mrs. F. Howard Taylor, and Rev. Wm. Ashmore, D.D.

The reports of addresses seem in some cases to be brief abstracts, but it was only thus that the whole vast field could be covered at all. The work as a whole will at once take its place as an indispensable part of every missionary library. Each mission station should combine to procure and to promote the circulation of a copy within its "sphere of influence" to the great enlargement of vision of all who are thus for a time enabled to see quite around the world. Presbyterian Mission Press. Price, \$3.30; postpaid, \$3.70.

A. H. S.

In Preparation.

Editor: D. MacGILLIVRAY, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view

are cordially invited to communicate with the Editor.

LIST.

Wylie's History of the	
ReformationMiss Howe.
Conversion of the West	
SeriesW. G. Walshe.
A. B. C. of National	
ReligionW. A. Cornaby.

History of India (short). T. Richard.
 Mrs. Gatty's Parables
 from Nature (ready) ... S. D. K.
 Eighteen Christian Centu-
 ries (ready) ... " "
 Spirit of Christ ... " "
 Bushnell's Character of
 Jesus (ready) ... " "
 History of the Sufferings
 of the Chinese Church,
 1900 ... S. D. K.
 Greatest Thing in the
 World ... Dr. Goodrich.
 Vinet's Pastoral Theology, J. C. Garritt.
 List of Proper Names ... J. E. Darroch.
 Life of Moody ... Mrs. Richard.
 Life of Jefferson ... Dr. Macklin.
 Life of William the Silent ... "
 Social Statics ... "
 Pastoral Theology and
 Homiletics ... F. Ohlinger.
 Strong's Twentieth Cen-
 tury ... W. A. Cornaby.
 My Conversion, from
 "Our Day" ... F. Ohlinger.
 Seeley's Expansion of
 England ... J. Sadler.
 Gibberne's Sun, Moon,
 and Stars ... W. G. Walshe.
 Uhlmann's Conflict of
 Christianity with Hea-
 thenism ... F. Ohlinger.
 Picciola ... Miss White, Chinkiang.
 Glover's Commentary
 on Mark, by Mrs. A. Foster, Hankow.
 Thanksgiving Ann ... Mrs. G. Fitch.

Mrs. T. Richard has in manu-
 script short sketches of the life and
 work of

John Bunyan,	John Howard,
Robert Raikes,	Isabella Graham,
Stephen Gullet,	Joseph Sturge,
Lord Shaftesbury,	Thomas Guthrie,
Titus Salt,	George Müller,
George Moore,	President Lincoln,
Florence Nightingale,	Agnes Jones,
President Garfield,	C. H. Spurgeon,
Barnardo,	Charrington,
Mary Carpenter,	Agnes Weston,
Dr. Campbell, of Norwood (School for the Blind),	
Stephenson (of Home for Waifs),	
Dr. E. Clarke and Mother,	
Baroness Burdett-Coutts,	
Princess Mary, Duchess of Teck,	

which does not prevent any writ-
 ing longer lives.

Also full lives of Moody, Frances
 Willard, and Anna Boobyer (from
 her "Broken Purposes but An-
 swered Prayers,") which hardly
 need be written at fuller length.

Mr. P. W. Pitcher, of Amoy,
 writes to say that he has in manu-
 script an easy *Wendi* epitome of
 Chinese history. Dr. Geo. Stuart,
 of Nanking, has two translations
 on the stocks, viz, The Machinery
 of Life, and the Germ of Life.
 Several brethren have Harmonies
 of the Gospel ready. They have
 been put into communication with
 each other. Many have asked about
 a Concordance. All we know is
 that Dr. Mills, of Tengechow, Shan-
 tung, was said some years ago to
 have one ready, but could not find
 a publisher. There should be no
 difficulty of that kind now.

We have heard various rumors
 about projects by different persons
 working at an English and Chinese
 Dictionary. Dr. Giles, of Cambridge,
 is under contract with Kelly &
 Walsh to bring out one. A Man-
 churian missionary is said to be
 compiling an English-Mandarin
 Dictionary. If the friends were
 not so modest, much duplication of
 labor might be avoided. From the
 number of communications receiv-
 ed it is abundantly evident that
 this department is filling a felt
 want.

Mr. Richard announces two
 works in preparation—Tyler's An-
 thropology, and Biographies of the
 Hundred Greatest Men. Miss
 Emerson, of Hangechow, is preparing
 a biography of Mary Lyon. "Dark-
 ness and Dawn," by the Editor, is
 hoped will be a timely book in view
 of the great tribulation.

Rev. H. W. Luce announces a
 Harmony of the Gospels based on
 Stevens' and Burton, now widely
 used in the colleges of the United
 States. Fry's Primary Geography
 has been translated by Mrs. A. P.
 Parker, while Dr. Stuart, of Nan-
 king, has the larger work in hand.
 Mr. G. A. Clayton, of Wusueh, is
 preparing commentaries on the
 shorter books of the New Testa-
 ment, in Mandarin.

Editorial Comment.

OUR readers will be glad to learn that as we go to press the first number of the *Missionary Review* (中西教會報), since its discontinuance, is well-nigh ready for issue. The Society for the Diffusion of Christian and General Knowledge among the Chinese, in arranging for the recommencing of this valuable magazine, are rendering a great service to the native church and all foreign workers. Rev. W. G. Walshe, B.A., acts as editor during Mr. Cornaby's home furlough, and in the opening number has succeeded in providing a rich feast of timely and important contributions.

* * *

IN our March issue mention was made of the substantial work that had been done by the American Bible Society for China during the past year, in spite of the troubles that occurred during the time covered by the Annual Report. In the report of the China Agency of the British and Foreign Bible Society before us we are glad to note that, in spite of the serious drop from an average of 70,000 books issued per month to an average of 22,000, the total issues for the year are very considerable. These consist of 10,960 Bibles, 23,546 Testaments and 522,653 portions, making a total of 557,159. It is encouraging to read that in the darkest times no month passed without requests for Scriptures reaching the Bible Society. Whilst it was feared that colportage would be impossible or inadvisable in any part of the

eighteen provinces for a long time to come, yet there were indications that in some districts colporteurs were going quietly on the whole time, whilst in others exceptional encouragement was met with.

* * *

As was to be expected in a report covering a period of such general disorganization and serious calamity as prevailed the past year, there are many serious losses to report. Chief of these is the decease of the sub-agent for Shansi, Rev. W. T. Beynon, who, with his wife and three children, was among those massacred in Tai-yuan-fu on July 9th. As far as can be ascertained over 266,000 books were destroyed. The Society's pecuniary losses, including these Scriptures, and the fittings, furniture, etc., of two sub-agents' residences and ten depôts, amount to about \$30,000.00.

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AND this brings up the matter of indemnity, the *pro et contra* sides of which become more involved and difficult of adjustment the more fully the question of settlement is gone into. We have had the privilege of talking with workers who have just returned from tours of investigation in the devastated regions and have been struck with the manner in which the theoretical and practical stand-points are at variance. There has been a sturdy starting for the stricken fields, a determination to maintain national honor and dignity, a keen realisation of the sacredness of

treaty obligations, and a recognition of the fact that adequate punishment of the guilty parties is a *sine qua non* of future immunity from such outbreaks. And then instead of elation and thankfulness at official willingness to put through promptly and successfully all indemnity claims, there has been the feeling that the change of official attitude is due not to a sense of justice, but to a time-serving policy; and there is deep down in the missionary's heart a painful conviction that the prompt settling of just claims means much unjust extortion from innocent people. Earnestly desirous of having love take the place of hatred, confidence of distrust, and reasonable prepossession of ignorant prejudice, the returned worker feels almost compelled to forego his indemnity claims.

THESE antagonistic sentiments are strengthened by various considerations. The Christian missionary worker knows there are times when he, or she, should take joyfully the spoiling of goods; experience calls to mind that true life is full of substitutions, self-denials, and atonements; and common humanity may forbid what equity would fully justify. But on the other hand, he knows from his knowledge of Chinese characteristics that the conditions lying back of the injustice that would make him forego indemnity rather than make the innocent suffer, make most probable the placing of a mistaken interpretation on leniency and a wrong use being made of this "giving in." Suggestions of weakness on the part

of representatives of foreign powers naturally seem undesirable in view of the government complicity in the riots. Daily accumulating facts emphasize this significant feature of the past troubles, that whilst there was a certain popularity in the anti-foreign rising, it was only when the Boxers were encouraged, through advice or influence, by the local gentry or officials, that the rowdy element got beyond control and life and property were destroyed.

As our function is mainly that of "RECORDER," we refrain from giving advice in this difficult problem. In the past numbers of the RECORDER will be found many interesting contributions on this topic, and we are confident that when the present troubles have been adjusted there will be still more valuable experiences to offer our readers. In the meantime we sympathise heartily with all who are engaged in the difficult matter of settling indemnity questions, and express the hope that the settlement will have few hampering effects on the future. There is all the more likelihood of this being attained if reasonable demands are settled on the spot, and the people know that the demands are reasonable.

WE have expressed our sympathy for those who have a difficult task to perform; we take this opportunity of expressing our hearty sympathy with one who has been prevented from entering on a difficult and important task. We refer to Dr. H. G. Barrie, who arrived about the middle of this month to take

up work in connection with the Young Men's Christian Association. Before reaching Shanghai he was taken ill with appendicitis, rendering necessary an operation immediately on arrival. It is hoped that in a few weeks he will be able to be about. We sympathise heartily with Dr. Barrie's colleagues in this delay. Their work has been enormously increased through the military operations in China. In many ways they have utilised well the opportunities presented, *e.g.*, during six months in Tientsin the home correspondence of soldiers in the Y. M. C. A. rooms required 80,000 envelopes, 70,000 sheets of paper, and sixteen quarts of ink. (Possibly the writers' possessing writing paper of their own may account for so many more envelopes than sheets of paper being used.)

NEWS to hand as we go to press leads us also to offer sympathy to those who have been inconvenienced by the wreck of the P. and O. steamship *Sobraon* near Foochow on her homeward journey. A large number of missionaries were on board, of the China Inland Mission alone there being thirteen adults and five children. There were also on board Mr. C. F. Hogg (a contributor to this number of the RECORDER) and his wife and children. The sickness and death in their family before sailing make their case a specially hard one.

We regret that there is nothing to report as to the clearing of the political horizon. Our readers, however, will be interested in knowing that His Excellency Yuan Shih-kai is desirous of

starting two large schools in Chinan-fu—one a military academy and the other a literary college. We understand that he twice telegraphed to Dr. W. M. Hayes, of Tungchow Presbyterian College, and this well-known and much respected educationist has gone to Chi-nan-fu to consult and advise. The want of permanency will seriously handicap His Excellency, but from a man of vigour and energy good results are expected. At any rate his anticipation of progress is worthy of note. We understand also that in the enlightenment of the people the Governor looks for the avoidance of such a catastrophe as occurred last year.

WE gladly give prominence to a request to inform our readers that an interesting series of publications issued by the *T'ien Tzu-hui*, are on sale at or may be had gratis in packets for distribution from the S. D. C. K. office, c. 380 Honan Road, Shanghai.

WE have been requested to mention that the revised issue of the Records of the Women's Conference on the Home Life of Chinese Women is now to be had from the Mission Press at forty cents a copy, or three for a dollar. Several corrections have been made, and to avoid disappointments it is hoped intending purchasers will send their orders as early as possible as the number issued is again limited, and there is no intention of bringing out a third edition. The little pamphlet is crammed full of facts, many of which will be new even to those who have resided for years in China.

Missionary News.

Pao-ting-fu Memorial Services.

(From the Western Shantung Correspondent of the *N.-C. Daily News*.)

On Friday, the 22nd March, a party left Peking for Pao-ting-fu to attend the memorial services for the Protestant missionaries killed at Pao-tingfu last year. The Rev. J. Walter Lowrie, of the American Presbyterian Mission, who has been assisting the Mixed Commission governing the city, in connection with Dr. A. P. Peck, of the American Board Mission, had made all necessary arrangements to this end. The provincial and city officials had also exerted themselves to make everything as comfortable as possible for the visitors. They had fitted up rooms at their own expense, neatly papered, matted, and provided with furniture sufficient for all the party needing accommodation, and on the night of arrival sent red cards with four led sheep, forty fowls, two hundred pears and five hundred eggs, besides furnishing a quantity of foreign stores. The first service was at 11 a.m. on the 23rd, on the ruins of the utterly destroyed Presbyterian compound, rather more than a mile north of the north gate. Here a matshed had been erected in the style usual for Chinese funerals, and the Chinese officials personally attended during the interesting and impressive service, which was largely in English. The Rev. C. A. Killie, of Peking, read appropriate passages of Scripture interspersed with remarks, a paper was read by Dr. J. Wherry giving some account of the Presbyterian martyrs, the foreigners among whom were eight in number, as follows: Rev. F. E. S. Simcox, wife, and three children; Dr. C. V. R. Hodge and Mrs. Hodge; Dr. Geo. Y. Taylor. All of these had taken shelter in the house of Mr. Simcox when attacked by the mob on the last day of June, and when the house was fired they all perished together. As no remains whatever were ever found, there were no coffins prepared, and there was no burial other than the memorial service at this time. At the close Mr. Lowrie returned thanks to those who had attended, which included General Kettler, Colonel Richter, and other German officers, with a detachment of German soldiers and the German band, as well as several French officers; and otherwise, in Chinese, thanked the provincial officers, treasurer, and judge, the prefect, and the district magistrate for their attendance. At the close of the services each of these officials came forward and saluted the numerous scrolls and inscriptions with which the mat pavilion was decorated. The German band kindly discoursed beautiful and appropriate music, and the cordial bearing of both German and French officers and men was very marked. A Roman Catholic priest was one of the attendants. The number of Presbyterian Christians killed connected with Pao-ting-fu, so far as at present known, is about thirty-five. On the following day, Sunday, the services for the martyrs of the American Board Mission were held in a large Chinese compound in the south suburb, at no great distance from that formerly occupied by the Mission, but wholly in ruins, although a few of the walls are partly standing. A large matshed contained twenty-six coffins, including those of the foreigners, whose names were as follows: Mr. and Mrs. B. Bagnall and their child

Gladys, together with Mr. William Cooper, of the China Inland Mission, who took refuge in the Chinese camp near by, whence they were handed over to the Boxers and dragged to the Chi-sheng-an inside the south gate and killed; the Rev. Horace Tracey Pitkin, Miss M. S. Morrill, and Miss A. A. Gould, of the American Board Mission, situated not far from the south gate of the city, who were attacked by a mob on the morning of Sunday, the 1st July, and were soon overcome; Mr. Pitkin being shot through the skull and beheaded, and the ladies taken to the temple mentioned above, and in the afternoon led out to the corner of the city wall and speared or chopped to death. The remains of all the above were afterwards buried, and were recently recovered and encoffined. The service was attended by the Chinese officials as on the day before, the provincial treasurer and the judge, the prefect and the district magistrate being in attendance, as well as a colonel of the Chinese army. General Kettler and Colonel Richter, of the German army, and numerous other German officers were likewise present, and a party of French officers, as well as a Roman Catholic Father in citizen's costume. The German band again played beautifully appropriate music, and a French band which had only arrived from Ting-chou the evening before, also attended, and divided with the Germans the musical courtesies of the occasion, furnishing a most impressive dirge, and playing "Hail Columbia" at the close.

These services were largely in Chinese, consisting of hymns and Scriptures and an address by the Rev. D. Z. Sheffield, D.D., and by a native pastor from Shantung, the Rev. Wu Yü-hsiang, who was a seminary class-mate of the Rev. Meng Chi-hsien, the senior native

pastor of Pao-ting fu, who was killed by the Boxers, being unwilling to desert the missionaries, although it would have been easy for him to have escaped. Each of these addresses paid a fitting tribute to the characters of those deceased, explaining the motives which led to such sacrifices. The Rev. A. H. Smith followed with a similar utterance in English. After the close of the exercises the officials as before paid their respects to the dead—this time to the coffins—and then retired. Many handsome floral tributes were sent in, some by the Roman Catholic Fathers with a very sympathetic letter, and others by the officials. Each coffin was decorated with a wreath of evergreens, and the mat pavilions were adorned with scores of scrolls, screens, mottoes, etc., all of them most appropriate and many of them deeply touching. Over the matshed containing all the coffins were the four characters: Shou Ssu Shan Tao, Holding unto Death the Virtuous Way. In the afternoon of the same day the burial proper took place at a cemetery newly acquired on a large plot of land lying between the old compound and the former hospital premises. Only six catafalques remained in the city, and all of them were voluntarily placed at the disposal of the Mission without any charge. The remaining coffins were otherwise transported to the graves, but the long and imposing procession headed by the screens, banners, mottoes, streamers, etc., etc., passed to the south gate, through the entire length of the south suburb and by a devious route to the cemetery, gazed at in respectful silence by thousands of spectators. Without previous intention the day in each of these funeral services turned out to be exactly nine months subsequent to the massacres. The contrast

between the tumultuous rioting of that terrible occasion and the Sabbath stillness of this was among the most striking contrasts of this extraordinary experience. A few simple exercises at the graves concluded the ceremonies in public. At a later hour the eighteen foreigners interested, including representatives of four Missions, met at the residence of Mr. Lowrie for a private memorial service, where

tearful tributes and testimonies were offered to the memories and the work of those who had fallen, several of them upon the very threshold of their life's task and others after decades of service. From beginning to end there was nothing to mar the completeness of the success in this difficult programme, and it was in many cases evident that the sorrow of some of the outside Chinese was unaffected and sincere.

Missionary Journal.

MARRIAGES.

At Shanghai, April 10th, GEORGE F. STOOKE, L.R.C.P. AND S., Ichang, to JESSIE J. GRAHAM, L.R.C.P. AND S., of Dunfermline, Scotland.

At Shanghai, on the 11th April, Rev. B. W. UPWARD to Miss KATE SPINK, both of C. I. M.

BIRTHS.

At Shanghai, on the 17th April, the wife of G. CECIL SMITH, of the C. I. M., of a daughter, Frances Cecil.

At Hanyang, Central China, on the 21st April, the wife of Dr. GEORGE A. HUNTLEY, A. B. M. U., of a son, Reginald Cecil.

DEATHS.

At Wang-ho-lou, near Tung-an, on the 23rd March, Rev. J. STONEHOUSE, A.T.S., of the London Mission, Peking.

At Eastern Si-ch'uan, on the 26th March, Miss A. F. WHEELER, C. I. M., of peritonitis.

ARRIVALS.

At Shanghai :

April 1st, Miss STRYKER, M.D., from U. S. A. ; Miss E. G. YOUNG, M. E. M., Peking (returning).

April 6th, Dr. ANDREW GRAHAM, Estab. Church of Scotland, for Ichang ; Miss MARIE DALGAARD, Danish Lutheran Mission ; Misses KATE SPINK and MARY SMITH, both of C. I. M., from England.

April 9th, Dr. and Mrs. F. W. AYERS, and four children, for Shantung.

April 13th, Dr. H. G. BARRIE, for International Y. M. C. A., from Canada.

April 15th, Mr. H. J. BARNETT, Tientsin (returning).

April 20th, Rev. J. ROSS, D.D., U. P. C. S. M., Moukden, from Scotland (returning).

April 27th, Rev. J. N. HAYES, D.D., wife and children, A. P. M., Soochow, from U. S. A. ; Rev. JAS. WARE, wife and children, F. C. M. S., Shanghai, from England (all returning).

DEPARTURES.

From Shanghai :

April 1st, Rev. W. S. AMENT, A. B. C. F. M., for U. S. A.

April 4th, W. GEMMELL, C. I. M., for England.

April 13th, Miss F. M. REID, C. I. M., for England.

April 15th, Dr. D. CHRISTIE, L.R.C.P., U. P. C. S. M., Moukden, for Scotland.

April 20th, Mr. and Mrs. MORRIS KING, C. I. M., for Australia.

April 22nd, Mr. and Mrs. C. F. HOGG and children, Wei-hai-wei ; ALFRED HOGG, M.B., C.M., wife and children, and Mrs. A. H. SHARMAN, U. M. F. C. M., Wenchow. Mrs. HOROBIN and three children, Mrs. OGBEN and two children, Dr. M. ROBERTSON, Miss MABEL and EDWARD FISHE, Messrs. NASMITH, FROST, SLOAN, and Misses MARY BLACK, JANE BLACK, SEYMOUR, and SANDBERG, C. I. M., for England.

April 27th, Rev. H. E. KING, Miss G. GILMAN, M. E. M., Peking ; Rev. W. F. WILSON, M. E. M., Nanking, all for U. S. A. ; Mr. CHARLES THOMSON, R. L. and Mrs. EVANS and two children, and Miss MULDON, C. I. M., all for America.

